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Calvinist Contact

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Fernhout pioneers course at Ontario graduate school

Carol-Ann Veenkamp

TORONTO — The first course in Christian education to be offered at the Ontario Institute for Studies in Education (OISE), a graduate school affiliated with the University of Toronto, is being taught by ICS's senior member in philosophy of education, Dr. Harry Fernhout.

"We felt that if anyone could do it, Harry could," Dr. Clive Beck, professor of philosophy of education at OISE, stated in a telephone interview. Beck is officially listed as co-instructor for the course.

The faculty's confidence in Fernhout is based on their experience with him while he was a graduate student at OISE. Beck cited Fernhout's solid academic approach and scholarly work as major strengths.

"When I suggested Harry as the instructor, there was wide support, even from those with reservations about offering a Christian course," Beck said.

Fernhout was recently made an associate member of the graduate faculty of the University of Toronto's School of Graduate Studies. This allows him to teach at OISE and more specifically, to teach a course called, "Philosophical Issues in Christian

Educational Thought."

Beck explained that while OISE has in the past offered a selection of courses in religious education, it has never before slated a course specifically in Christian education. One of the reasons for this omission was the fear that such a course would serve as a means of indoctrination, Beck said.

However, Beck says that that fear is "quite unfounded."

"I don't know why people think that a course in Christian education will make someone more fanatical. Perhaps they anticipate a Sunday school or religious school setting. But in a setting like OISE, people read a wide range of scholarly authors in their religion. If there are no courses in their own religion, they tend to retain their childhood religious upbringing. If people do a systematic study of their own religion, if anything they end up more objective and develop broader perspectives on it."

See EXCEEDS — p. 2

Thinkbit

"You've got to know with your heart and believe with your mind."

Herman Bavinck

Churches urged PM to press Bush on peace in Central America

Robert VanderVennen

TORONTO — "We urge you to take advantage of Mr. Bush's visit to press the need for negotiated political solutions, rather than military solutions, to Central America's regional problems," said Canadian churches, including the Christian Reformed Church, in a letter to Prime Minister Mulroney before the recent visit of

President Bush.

Problems in El Salvador and Nicaragua were specifically mentioned in a letter from the inter-Church Committee on Human Rights in Latin America dated February 8, of which Rev. Arie Van Eek, Executive Secretary of the Council of CR Churches, was one of the signers.

The Inter-Church Committee



Photo: Mary Knoll

Two million Central Americans are refugees in their own country.

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Video shows new approach to toxic waste



Photo: The Globe and Mail, Toronto

Waste paint spilling from drums shows how needlessly careless some industries are.

Bert Witvoet

VINELAND STATION, Ont. — The Ontario Toxic Waste Research Coalition has produced a video that it hopes will show government officials as well as the general public that plans to build massive centralized waste treatment and disposal facilities in the Niagara Peninsula are hopelessly outdated.

Entitled "The Turnaround Decade," the 15-minute videotape shows how industry today is taking dramatic steps to reduce and eliminate toxic waste. The video focuses especially on the Dupont facilities near Brockville. Once the bad boy of industry, this company has made giant strides in reducing the amount of toxic waste it produces.

Profitable reduction

Coalition Co-ordinator John Jackson, present at the first screening of the video at the Vineland Agricultural

Research Station, said that "most industries find that once they start reducing waste, they start saving money."

The purpose of the video is to make people aware what the best approaches to hazardous waste are, he said. He spoke of the four Rs of waste management — reduction, reuse, recycling and recovery.

Jackson believes that the United Nations goal of achieving sustainable development can be attained if governments educate the smaller industries which do not have the knowledge and expertise available to larger industries.

The advantages of good toxic waste management are environmental protection, competitiveness, profitability, new techniques, new jobs, new businesses and a sustainable development, says Jackson.

See OPPOSED — p. 2

supported the call by El Salvador's Archbishop Arturo Rivera y Damas for his government to negotiate with the opposition Democratic Revolutionary Front, especially in view of the Front's recent offer to support elections in El Salvador in the context of an expanded and extended electoral process.

Urge U.S.-Nicaragua talks

The Inter-Church Committee also asked Mr. Mulroney to call upon President Bush to initiate bilateral talks with Nicaragua, with a view to ending the economic embargo of the U.S. and normalizing relations between the two countries. The Committee urges support from both Canada and the U.S. for the peace process set into motion by five central American presidents in 1987.

The Canadian churches are greatly concerned because "for the last eight years Central America has been in the grip of a crisis of unprecedented proportions. As many as 150,000 people have been killed and over two million have been forced to flee their homes," the churches say in their letter to Mulroney.

In commenting on his signing of the letter, Rev. Van Eek says, "Our prime minister is in a position on behalf of Canada to say to the president of the

United States: 'We are concerned that the peace process be encouraged.' Too little notice is taken that the government of Nicaragua is not able to meet the needs of its people because of its oppressive military budget, made necessary by the U.S. financial support of the rebels."

The Canadian churches are pleading the cause of "over 20 million Central Americans whose future remains bleak unless militarism is replaced by development, war by peace, repression by justice," their letter says.

The churches add, "In light of the recent violent attacks against churches and international workers in El Salvador, we hope that you and Mr. Bush personally will call on the government of El Salvador to ensure the safety and security of all non-governmental humanitarian organizations providing support to the victims of the civil war."

In this issue:

Mediascan and a movie about hearts of darkness p. 6
When the unborn have no choice p. 9
"The Little Church that Could": a humorous cautionary tale p. 10

Union's use of funds doesn't violate your rights, court tells Lavigne

Stan de Jong

TORONTO — Union executives across Canada are breathing easier now that they've won their latest court battle with Merv Lavigne, a Northern Ontario college teacher who wants to stop them from spending dues on political and social causes.

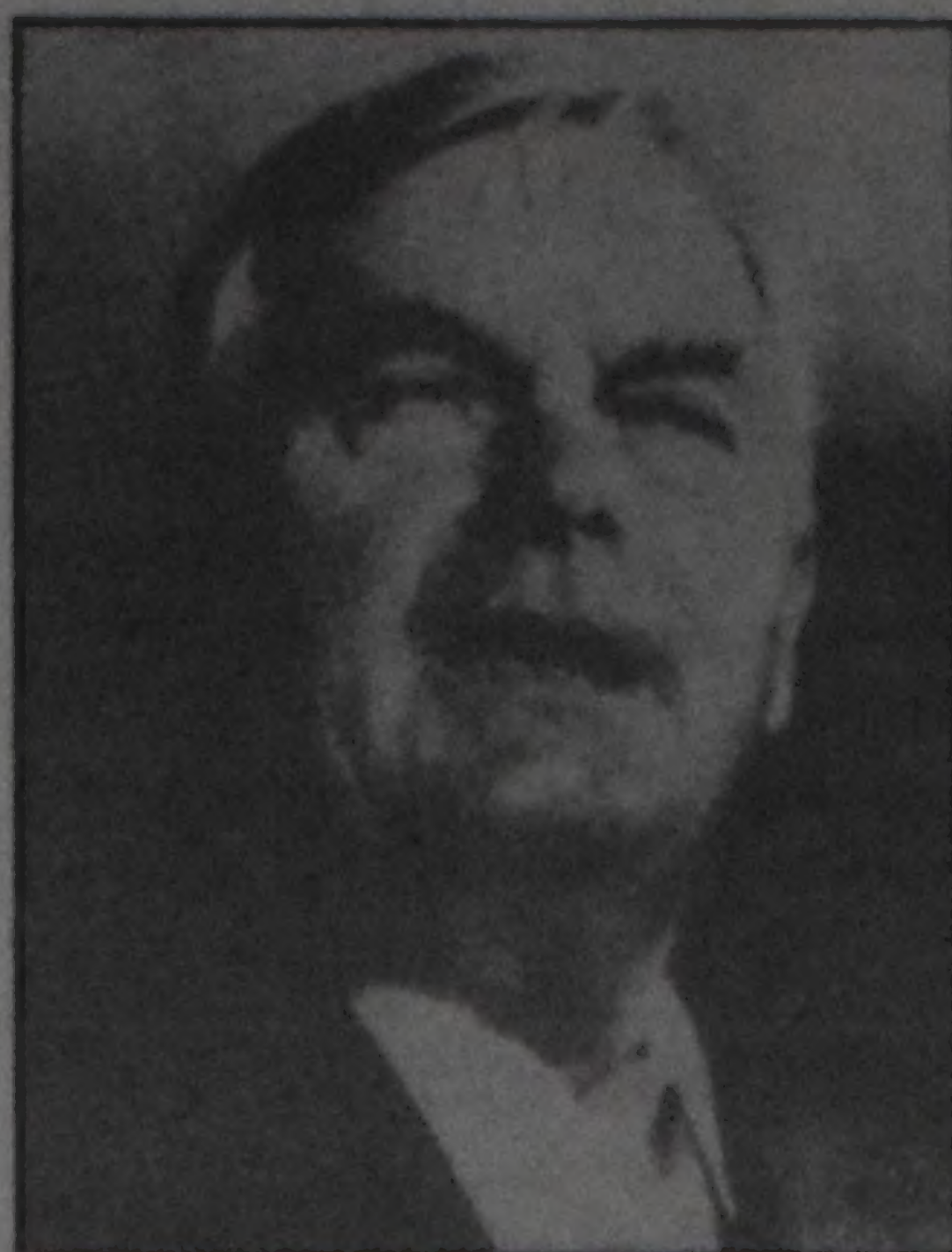
In a recent unanimous decision the Ontario Court of Appeal said a collective agreement between the Ontario Public Service Employees Union (OPSEU) and the Council of Regents, governing body of Ontario's community colleges, does not violate Lavigne's constitutional rights under the Charter of Rights and Freedoms.

Lavigne is not a union member but is subject to the so-called "Rand formula" which compels all persons covered by the agreement to pay OPSEU dues. He objects to OPSEU donating part of its income to

such causes as the peace movement, abortion clinics, a strike by British coal miners and, through umbrella labour groups to which OPSEU is affiliated, the New Democratic Party.

Ontario high court overturned

The case launched by Lavigne, supported financially by the National Citizens Coalition (NCC), received nation-wide publicity. The group argued successfully at the trial-court level that the use of even a small part of Lavigne's dues to support causes that he opposed violated his Charter-guaranteed freedom of association. But the 68-page Ontario Court of Appeal judgment overturned a 1986 Ontario Supreme Court ruling which held that "the use of compulsory union dues to support political and social causes violates guarantees in



Mervyn Lavigne

the Charter" (C.C. July 25, 1986).

The three-judge panel — Charles Dubin, Lloyd Houlden and Sydney Robins — disposed of the case by saying "union dues and their use are private, internal matters, not covered by the Charter." The judges particularly disagreed with the lower court's finding that

Lavigne's guarantee of freedom of association included a right not to associate with the union in its support of issues beyond the bargaining table.

They said: "The employee remains patently free to oppose the union and the causes which it may support, to seek to have the union's bargaining rights terminated, and to join with others for such purposes. ... He is not forced to join the union; he is not forced to participate in its activities; and he is not forced to join with others to achieve its aims. The compelled payment does not identify him personally with any of the political, social or ideological objectives which OPSEU may support financially or otherwise; nor does it impose any obligation on him to adapt or conform to the views advocated by the union."

Appeal launched

Lavigne, an engineering teacher at the School of Mines in Haileybury, which is 100 km north of North Bay, said he will appeal to the Supreme Court of Canada. "It's just one more battle in the war," he said. "We anticipated that we'd end up in Ottawa, and that's where

we're going. I still feel we're right."

David Somerville, NCC president, also promised an appeal. He said his group has already spent half-a-million dollars on the case but that the most important battle is still to come.

OPSEU president James Clancey said he was delighted by the ruling, which he said affirms the right of unions to decide democratically to do whatever they want with their money.

Jeffrey Sack, a well-known labour lawyer, who represented the Canadian Labour Congress and the Ontario Federation of Labour in the case, observed that it was significant that the court did not follow U.S. cases restricting unions' ability to spend money how they see fit. Said he: "This decision shows that our courts are prepared to chart a distinctive course in interpreting the Charter. Our courts have not been overwhelmed by American jurisprudence."

It appears, however, that the battle between this college teacher and the giants of Canadian labour is far from over.

Opposed to West Lincoln incinerator

... continued from page 1.

The video, which is available to secondary schools, colleges, universities, governments, municipalities and other associations throughout the province of Ontario, was produced and directed by Alexander and McCormick Communications from Owen Sound, Ont. The firm is also the distributor.

Don Alexander and Fran McCormick explained how they were happily surprised when making the video that

industry is making real progress in the reduction and reuse of toxic waste. But they felt that this trend was in direct contradiction to plans by the Ontario Waste Management Corporation to establish a central waste incinerator and landfill for West Lincoln, in the Niagara Peninsula.

The Coalition has for years advocated smaller incinerators in various localities or mobile facilities that travel to the site where waste is produced so that transportation of toxic waste is

kept to a minimum.

It advocates above-ground storage of hazardous waste until new technology has been developed to reuse, recycle or convert it. Above-ground storage is to prevent leakage into the soil.

Above all, it advocates the reduction and elimination of hazardous waste.

Intervention

According to Jackson, the mentality that wants to build a large incinerator in West

Lincoln will interfere with industrial trends to eliminate waste. If the OWMC does go ahead with its plans for West Lincoln, it will in all likelihood become a white elephant in time, he says.

The Coalition has made the video in preparation for hearings that will be held on the OWMC West Lincoln proposal. Just recently it received a grant of \$840,000

from the provincial government to intervene.

The video costs \$60. The Ontario Toxic Waste Research Coalition is willing to show it free of charge to schools and other organizations, and will try to send along a speaker. For more information contact: John Jackson at 519-744-7503, or Ruth Burton at 416-563-8571.

FROM COAST TO COAST

ALBERTA			NOVA SCOTIA			PRINCE EDWARD ISLAND		
Brooks-CKBR	8:00 am	1340	Digby-CKDY	8:30am	1420	Charlottetown-CFCY	8:00am	630
Edmonton-CHQT	7:30am	880	Kentville-CKEN	8:30am	1490			
Edson-CJYR	10:00am	970	Middleton-CKAD	8:30am	1350			
Ft. McMurray-CJOK	8:30 am	1230	New Glasgow-CKEC	7:30am	1320			
St. Albert-CKST	7:00am	1070	Sydney-CJCB	8:00am	1270			
Taber-CKTA	8:00am	1570	Weymouth-CKDY	8:30am	103.1			
			Windsor-CFAB	8:30am	1450			
BRITISH COLUMBIA			ONTARIO			FRENCH		
Abbotsford-CFVR	7:30 am	850	Ajax-CHOO	9:30am	1390	BACK TO GOD HOUR PROGRAM		
Burns Lake-CFLD	9:15am	1400	Atikokan-CFAK	10:30am	1240	IN CANADA		
Kitimat-CKTK	8:30 am	1230	Brantford-CKPC	10:00pm	1380	PERSPECTIVES REFORMEES		
Osoyoos-CKOO	8:30am	1490	Burlington-CING(fm)	7:30pm	107.9			
Penticton-CKOK	8:30am	800	Chatham-CFCO	9:30pm	630			
Port Alberni-CJAV	10:30 am	1240	Guelph-CJOY	9:00pm	1460			
Prince George-CIBC	8:30am	94.3	Hamilton-CHAM	7:30am	820			
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Vernon-CJIB	9:30pm	940	Owen Sound-CFOS	10:30am	560			
MANITOBA			Pembroke-CHRO					
Altona-CFAM	9:30am	950	(Sat.)	6:30pm	1350			
Boissevain-CJRB	9:30am	1220	Pembroke-CHRO	10:00am	1350			
Steinbach-CHSM	9:30am	1250	Slt. Ste. Marie-CFYN	10:00am	1050			
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Fredericton-CFNB	7:30 am	550	Windsor-CKLW	9:00am	800			
Newcastle-CFAN	9:00am	790	Wingham-CKNX	10:30am	920			
Saint John-CHSJ	9:00am	1150	Woodstock-CKDK(fm)	8:00am	102.3			

THE
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Exceeds Beck's expectations

... continued from page 1.

The course, which began January 5, has so far exceeded Beck's expectations in terms of its make-up, the wide range of views represented, and the broadening experience it has proven to be for the 16 students enrolled in it.

"Harry has come up with a very extensive set of readings on a wide range of topics on the nature of Christianity and the

nature of Christian educational thought. People will sort through a number of issues they've never before confronted. It will make their approach to Christianity and Christian education more adequate," Beck said.

If the course continues to go well, Beck said it will be offered every second year.

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In and around the workplace

Ed Vanderkloet

Allowing employees to use their gifts

My column last month ended with the observation that responsibility is the price we must pay if we want freedom. That applies to politics, to family relationships, to church communities, as well as to labour relations. We can devise the most elaborate schemes to outlaw strikes, but they won't work unless there is a genuine willingness on the part of the employer and his or her employees to co-operate, to respect each other, and to share the burden of responsibility. We should understand that strikes are not the real problem in and around the workplace; they are only symptoms of the real problem. It is the atmosphere of fear, greed, and mutual distrust that destroys so many work communities and erupts into strikes and violence when collective agreements expire. Why sign a new contract, ask many workers, when under the old one there was so much hostility,

bitterness, and regimentation, and so little respect, appreciation, and freedom? **You're in the army now?** Our post office sorting plants are cauldrons of discontent, as we all know. Partly that's due to the ideological ferment among the union leadership (not a few are ardent disciples of Marx). But a major contributing factor is the semi-military authority structure, plus the monotony of the sorting work. It's no coincidence that the frequency of strikes among the inside workers has been so much higher than among the letter carriers who obviously enjoy more freedom. A simple prohibition of strikes in the post office may be needed, but it will certainly not stop the seething labour unrest; if anything, it will aggravate the situation and prompt incidents of sabotage.

Our inefficient and strike-ridden postal service is a national disgrace, but it doesn't help to wring our hands and gnash our teeth without trying to find out the source of the problem. It certainly isn't very Christian to say (or think), "These people are making excellent money, so what's the beef?" For we all know (at least

we should know) that high paycheques do not turn lousy jobs into satisfying careers. Perhaps I should stop singling out Canada Post as an example of poor labour relations. There are hundreds of companies in Canada, large and small, that would serve equally well as gruesome illustrations of industrial guerrilla warfare. Ironically, owners or employers of such strife-torn firms often lament that their employees lack all sense of responsibility, while the entire management approach is designed to deprive their workers from any and all true responsibility in their work. "Do as you are told, and don't ask any questions" is the

unspoken (and sometimes loudly spoken) motto of those in charge. Freedom (also in the workplace) cannot be had without responsibility. Unions that are always clamouring for more money and benefits should learn to ask for more co-responsibility, for only thus can workers become freer in their place of work. But management should understand that asking subordinates to behave responsibly means inevitably giving them the necessary freedom to do so. For freedom and responsibility are inseparable.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.



Photo: Susan VanLierop with two male campers at bog with a frog.

"O Lord, our Lord, how majestic is your name in all the earth!"
Psalm 8 v. 1

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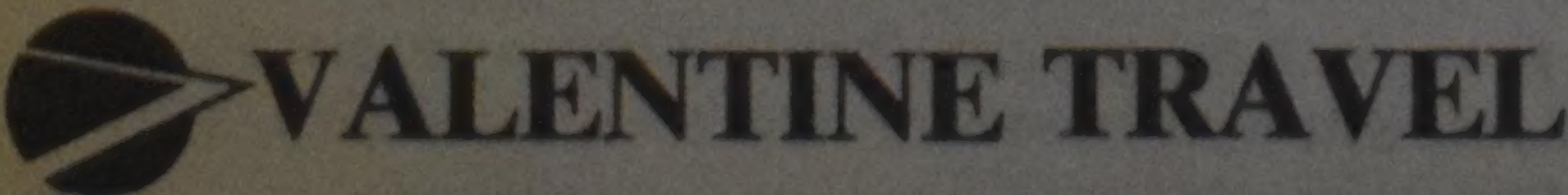
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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

This society does not need Rushton's paper

Some things are better left unstudied or unpublished. The research of Professor Philippe Rushton of the University of Western Ontario belongs to such things. Rushton has studied racial characteristics and has focused especially on the genetics that he believes underlie differences among people. Some of those differences are racial, some are not.

According to the London, Ontario, psychology professor, Orientals as a group are more intelligent than whites, and whites are more intelligent than blacks. He uses the same ranking for sexual restraint. But he goes further. Conservatives are probably genetically more pure than liberals. And Protestantism arose because certain European groups were blessed with genes for individualism, industriousness, frugality and intelligence. Genetically pure groups are more effective in battle, and twins get along better than other siblings. The list goes on.

Understandably, the published results of his research is causing a furor. His findings, whether true or fabricated, feed right into whatever propensity most of us have towards racism and other forms of superiority feelings. If Rushton is right, then Protestants have reason to pity Catholics, genetically pure groups should strive to remain pure and adopt apartheid as a sensible course of ordering society, conservatives get an unexpected boost, whites can look down on blacks, and Orientals can look down on the whole lot.

Simplistic and fatalistic

Fortunately, Rushton's scheme is far too simplistic to have much validity. One doesn't have to be a scientist to understand that. For many decades, educators, sociologists and psychologists have believed that what we are is not totally determined by genes. There are the complicating factors of physical environment, cultural environment, historical development and spiritual climate.

But much more can be said to question Rushton's theories.

Rating people according to a certain scheme calls forth the question, what makes us truly human? Is it the greater size of our brain or the smaller size of our reproductive organs? Is homogeneity a virtue? Is effectiveness in battle the measure of our humanity?

Rushton claims not to be interested in value judgments. He is simply doing research, he says, and has no ulterior motives. But that is not to say that his research is not religiously motivated or ideologically directed, nor that his choice of categories and events are not loaded with meaning in this age. He can't be that naive that he does not understand the social ramifications of some of his theories. If one surrenders to Rushton's claim of being purely scientific, one surrenders to fatalism.

Another explanation

One could venture a guess that according to Rushton's findings, Jesus could not have been very pure, genetically speaking. He consorted with Samaritans, prostitutes and publicans. Surely that was a blow to homogeneity and potential effectiveness in battle.

Our society is racist enough as it is. It doesn't need to be told about inescapable reasons for possible differences among races and religious groups. Rushton hopes to explain why certain groups are always fighting each other. It's because various gene pools are fighting each other for dominance, he says.

Scripture has another explanation that rings a little truer. "What cause fights and quarrels among you? Don't they come from your desires that battle within you?" (James 4:1)

Where in your research are you accounting for the presence of evil, Professor Rushton? Sin may not be a very scientific concept, but many believe that it lies at the bottom of our competitiveness, our individualism, our racism and our wars.

BW

Cure is worse than the illness

A *Toronto Sun* columnist, McKenzie Porter, laments the political methods some Italians use at riding nomination meetings. "Concentrating their efforts largely within the Liberal party," he writes, "the Italians pack nomination meetings with their own compatriots. They are not above paying Italian Canadians to vote for a given ethnic candidate Nor do they shrink from filling Liberal riding meetings with voting Italians whose names are also on Progressive Conservative party rolls Local personal power is more important to the riding's Italian political organizers than the pursuit of a conservative, liberal or socialist party cause." (*The Toronto Sun* February 6).

We sympathize with McKenzie Porter's concern. Packing meetings with people who have no real loyalty to the party, sometimes paying them to vote a certain way, is a clear abuse of the democratic process. Choosing a candidate on the basis of his or her ethnicity is a reduction of the purpose of political representation. Politicians should not be chosen to represent our narrow interests, but to govern for the good of the country as a whole.

Drastic measures

However, columnist Porter comes with a strange and somewhat Draconian solution. He proposes that since the founders of the United States decided that no person born outside that country can become the president, Canada should enlarge that principle by ruling that "no Canadian citizen born outside Canada, save the child of citizens working or vacationing abroad, should be allowed to become a candidate, or to vote, in any municipal, provincial or

federal election." His reason? He wants to protect the "traditional British standards of Canadian government."

Somehow Porter's solution suggests a fair bit of paternalism towards immigrants, if not a WASPish concern to keep Canadian political structures British. It also denies that citizenship comes with rights. The Honourable Gregory Sorbara, Member of the Ontario Parliament for York Centre, severely criticized Porter for his views. In a news release to the press he said, "I am appalled to think that five years after the Charter of Rights became part of the Canadian Constitution and eight years after the *Ontario Human Rights Act* was passed, we are still subjected to this type of 18th-century elitism."

The trend in Canada has fortunately been the opposite. Naturalized Canadians used to have to state where they were born when crossing the Canadian border. That's no longer required. No distinction is made anymore between born Canadians and naturalized Canadians when it comes to rights and responsibilities.

If Canada wants to stop the kind of practices that go on in Toronto riding nomination meetings, all it has to do is enact new legislation that requires that all candidates must have been a member of the party for five years and that only those people can vote for a candidate who have been a member for at least one year. Requirements that demand commitment soon put a stop to opportunistic attempts to mis-represent the people of any given riding.

BW



Courier

THE KING'S COLLEGE NEWSLETTER

Vol. 15, No. 1 Winter/Spring 1989

Government Approves King's B.Sc.!

In Memoriam... William Sinnema

The college community was shocked to learn of the recent death by drowning of Bill Sinnema. Because of the extraordinary service which Bill gave the College, President Van Andel spoke at a memorial service held for Bill in Edmonton on January 7, 1989. What follows is the text of that speech.

Bill Sinnema served our College for many years. He was a member of the Board of Governors from 1982-1988, and served on the Board Executive for most of that time. He was Vice-Chairman of the Board for four years, and Chairman for the last year, in 1987-88. He was also member of the Senate from 1982-1987, which in fact meant that he did double duty, representing the Board Executive at all Senate meetings, and vice versa.

In addition to serving on the governing bodies, Bill was a supporter of the College in countless other ways. He volunteered his time and energy, often together with his wife Edith. He also served the College with advice, encouraged the faculty, and from the very early years supported the College with his interest, prayers and gifts.

I can think of few people associated with The King's College as member of the governing bodies who made a greater contribution and impact on the College than Bill Sinnema. This is not because he was so vocal in his opinions, or spoke so often and forcefully. On the contrary, Bill was soft-spoken, and in his own modest way, spoke sparingly,



Dr. Keith Ward and members of Science Department look on Order of Council granting B.Sc. degree.

(left to right: Dr. Ken Newman (Chemistry), Dr. Hank Bestman (Biology), Dr. Keith Ward, Dr. Harry Cook, (Biology), not shown: Dr. Peter Mahaffy (Chemistry) Mr. Brian Martin (Mathematics/Physics)

On January 12, 1989, an Order in Council was signed by Alberta's Lieutenant Governor giving The King's College the right to grant a Bachelor of Science degree. This is King's second degree approval in two years, following approval of the B.A. in March of 1987. This new approval allows the College to give B.Sc.'s to students with a concentration in chemistry, a concentration in biology to follow in a year.

The B.Sc. approval marks an important new step in program development at King's. The College has always been committed to maintaining the presence of the natural sciences in the curriculum, not only as "service disciplines" but as primary areas of study, and science concentrations were already available in the B.A. program. However, this new degree serves the needs of students who need a greater concentration of science courses, and it will enable such students as well to benefit from the special perspective that King's has to offer.

No one should worry though, that King's is going the way of highly specialized science programs where students take nothing but science. We have protected a strong base of general education courses in theology, philosophy, history, English, fine arts, and social science. Our students will get a thorough consideration of the context for their specialization and will get a clear Christian perspective.

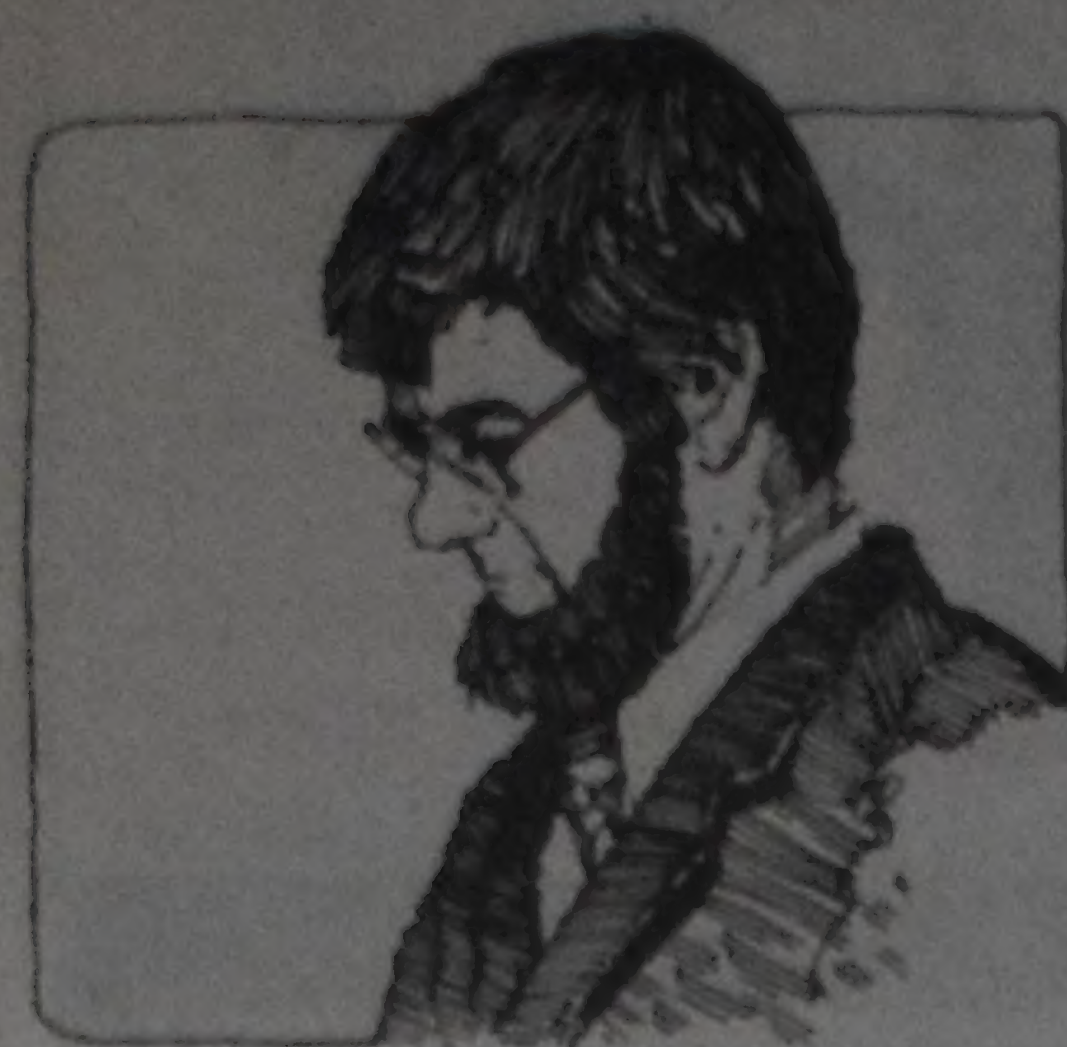
Because of their B.Sc. program at King's, students will emerge with a strong sense of their Christian responsibility as scientists in modern society. We are confident that they will have a unique contribution to make, whether they go on for further study in academic programs, enter professional schools, or go to work for an employer. We are grateful to God for this new opportunity, and we look forward to His blessing.

S. Keith Ward
Vice-President Academic

inside...

- Consequences of Change
- Essential Ingredient
- Choir Tour 1988-89
- New Kids on the Block

President's Message: *The Consequences of Growth*



The King's College has been growing steadily in the last four years. In 1984-85, we had fewer than 140 students. This year, four years later, we serve nearly 300. That's an increase of more than one hundred percent. What's more, the rate of growth seems to be increasing. Last September, we welcomed about 75 more students than we had the previous spring. This winter the enrolment increased again, by 17 students. It was the first time that enrolment went up in the winter semester.

Growth such as we have experienced recently does present us with certain problems. In a way, they are nice problems to have, since we very much need to grow as an institution. We have had to schedule extra classes in some cases. We are using more space in our building, and the administrative services which we use to serve these students have had to be streamlined and improved. On the other hand, the increased enrolment has increased the efficiency of our operation, and we have had few real problems coping with this rapid growth.

We do not know if this pattern of growth will continue over the next few years. It is very hard to predict growth, and we've been wrong a number of times in the past. We expect that with the increased diversity and depth of academic programs that we are able to offer, and with the increasing visibility of The King's College in Western Canada, we will continue to grow in enrolment. We also welcome this development, and are in fact making plans for the next five years in terms of staffing and programs with projected growth in enrolment in mind.

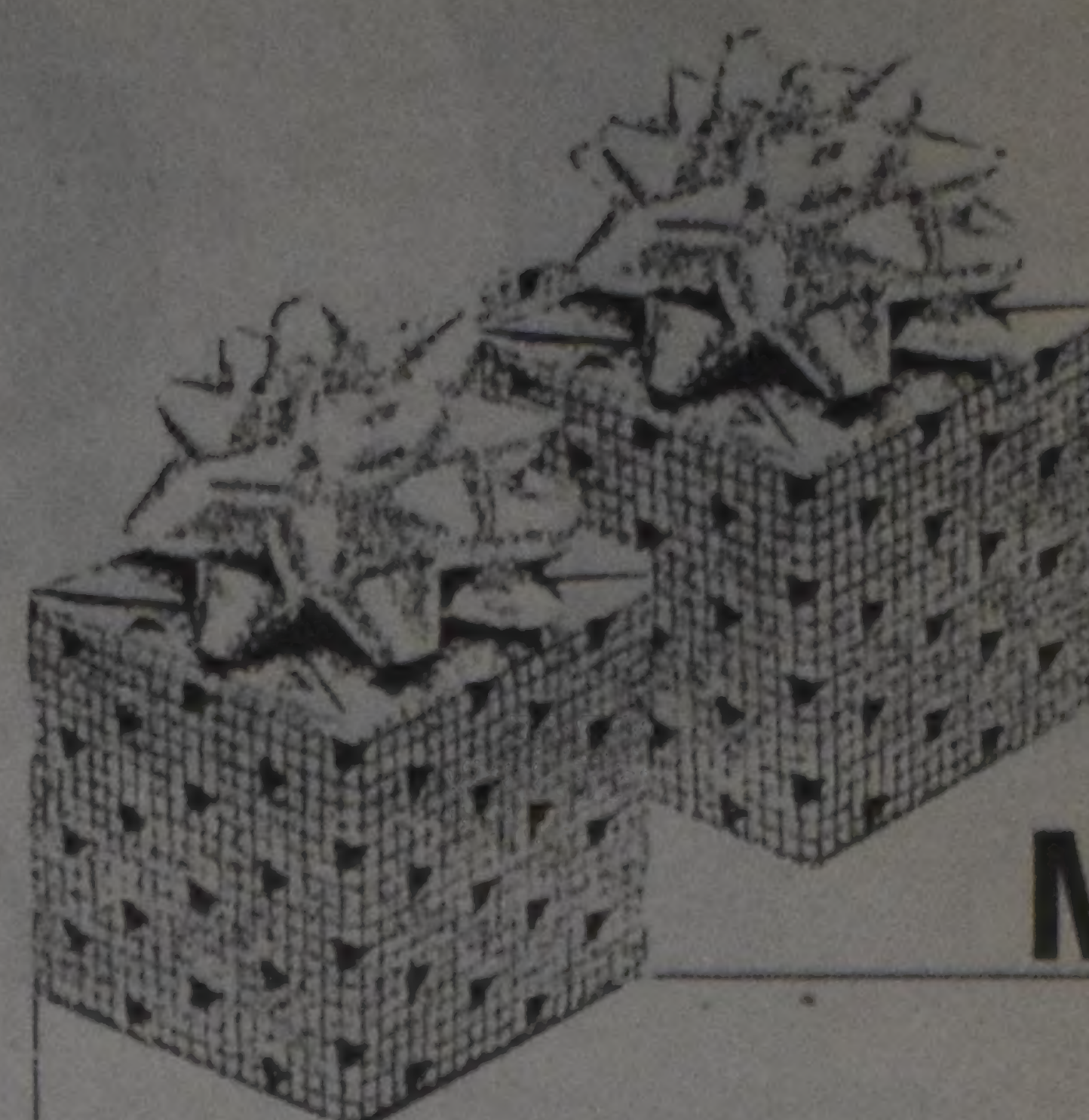
The most pressing issue the College must deal with in the next few years if current trends of growth continue is the matter of facilities. I have written about this before, and want to alert our supporting community to this increasingly urgent issue. The College must prepare for the day our current facilities will be too small, and in fact is doing that at present.

A committee of knowledgeable people is busy searching for an alternative site for the College. We have made some progress, but a decision is still some months away. We are also trying to determine what exactly our needs are, and are planning for a more permanent campus.

Whatever solution we find to the problem of finding alternate, more permanent facilities for King's, it will clearly cost a significant sum of money. The King's College Foundation, which has as its mission the raising of funds for capital projects, has agreed to make fundraising for facilities a priority. We are currently preparing a major campaign for this purpose, which we hope to launch sometime in 1989. In the meantime, the administration is studying ways to finance the cost of the project to the extent that it may exceed our ability to raise funds.

It seems clear that the College will have to go this route, as a natural consequence of growth for which we have worked and prayed for years. I also believe that it is important to tackle this challenge in a responsible way, and to carefully plan our course, so as not to overextend our ability to carry the financial consequences. Nevertheless, a project of this magnitude needs to be undertaken in faith. We are moving closer and closer to the point where we will have to take some important steps, in faith, towards the acquisition of different facilities. We hope and pray that our supporting community will stand behind the College as it is preparing to take these steps ■

Henk Van Andel



Matching Gifts

At present over 500 companies will match your gift to a Canadian university dollar-for-dollar. Some will even double or triple the gift, or more!

To make your match, simply obtain a form from your company's Matching Gift Co-ordinator (usually in the personnel or community relations department) and send it along with your gift. It's as easy as it sounds. Please take advantage of your employer's Matching Gift program. Together you'll be playing an important part in helping The King's College fulfill its mission of providing the highest level of Christian university education.

These companies have thus far participated in employee gifts to The King's College:

*The Bank of Montreal
Chevron Canada Resources
Dow Chemical Canada Ltd.
MacMillan Bloedel Ltd
Mobil Oil Canada Ltd.*

In Memoriam... William Sinnema continued

often by way of a question. Yet he was a force in the affairs of the College.

Three qualities stand out in the way Bill served the College, and I know these were also present in other areas in which he was involved.

The first was *commitment*. You could count on Bill. He was very much committed to the mission of the College, and showed this through the dedication with which he performed the tasks he took on. He was faithful and dependable. The countless hours of volunteer work he did for the College, ranging from leading the Board of Governors meetings, to raising funds, to serving on committees, to selling old couches at the Guild Rummage Sales, were a living testimony to his commitment. He did this work quietly,

without fanfare, but with total dedication.

The second quality which stands out in my memory of Bill is his *wisdom and good judgment*. He contributed to many discussions through his insight into educational matters, and knew almost instinctively how to address the crucial aspects of an issue. He often addressed areas no one else thought of, and asked probing questions. His leadership in the Board and Senate of King's was real and tangible, yet exercised with the disarming modesty that characterized his presence.

The third quality I wish to note is Bill's *compassion*. In dealing with many people associated with the College, be it faculty, administrative staff, or students, Bill always showed concern for the person, and his or her

interest and well-being. He was sensitive to people's feelings, and even in situations where criticism or correction were required, he presented these in constructive ways, and always with love and compassion.

We will miss Bill Sinnema at the College. His presence will be sorely missed in our entire community. We express our profound sorrow and heartfelt sympathy to Edith and the children and other members of Bill's family. We also know that in his life, Bill made valuable and lasting contributions, characterized by *leadership through service*. We thank God for all what he has meant for us at The King's College, and for the Christian community in Edmonton ■

An Essential Ingredient

Last month, I mailed out approximately 4000 income tax receipts totalling some \$825,000 to individuals, churches and businesses—our "constituency". Each year again, this particular mailing triggers me to just sit back and contemplate the relationship, the partnership between giver and receiver. It makes me think again about why we all are together in this business of running a Christian college. And this year, again, I am so firmly convinced that The King's College is in the service of our Lord. It's there because you, the constituency, have it as a priority.

It's a priority for leaders to provide Christ-centered direction and instruction. It's a priority to enable students to understand the Lord's kingship and relevance—in their studies, in their decision-making—as a matter of fact, in all of life.

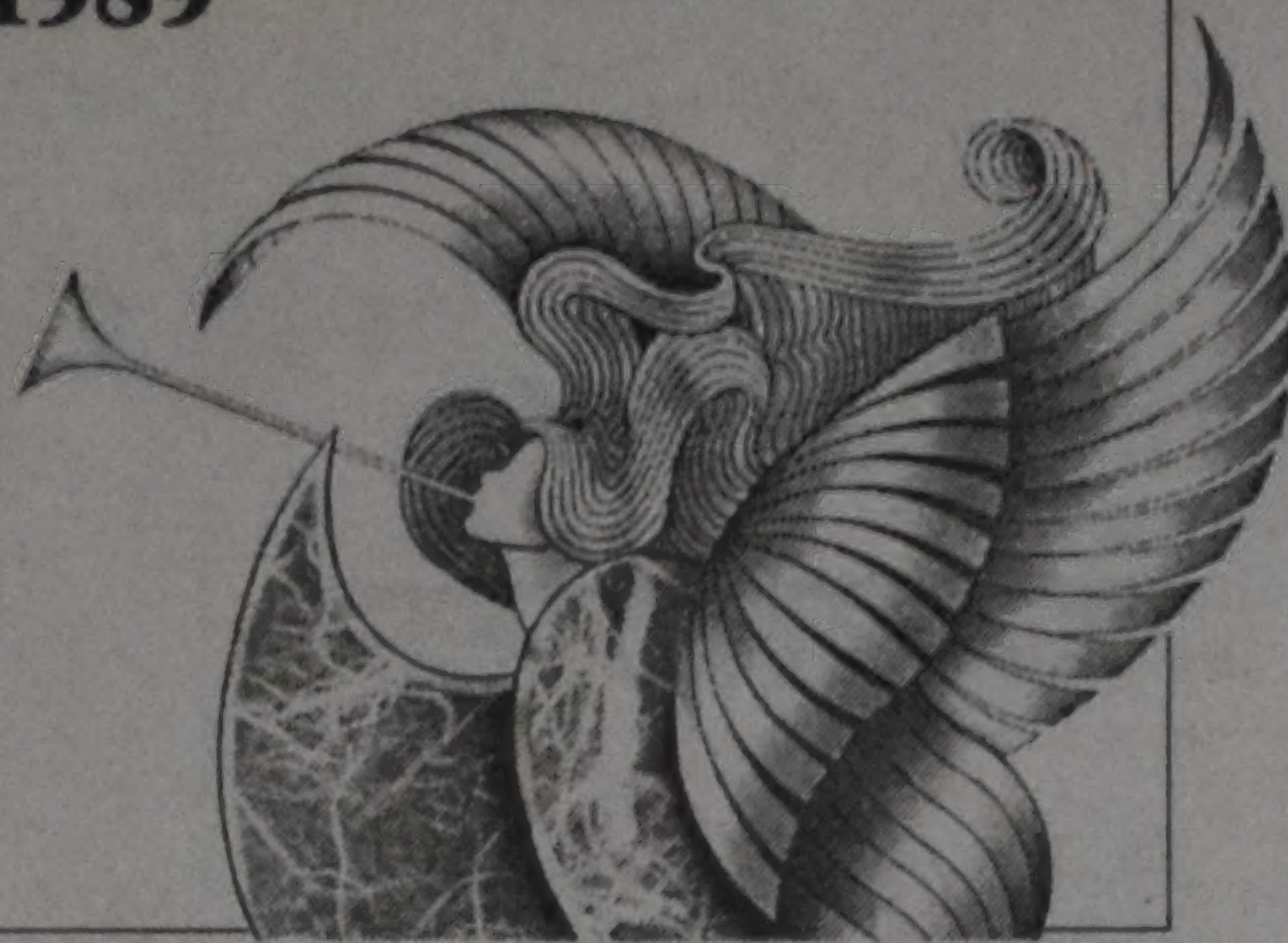
We certainly pay a premium for our priorities, don't we? Independent or 'private' schools do not come cheaply. Government funding, so readily available to public institutions, is severely curtailed—no government capital funding of any kind. Do you want The King's College at this premium? For ten years, you have been saying a resounding "YES"! Do you still want it when I talk to you about financing an enlarged, permanent campus at the time we outgrow this one? I pray so. Please pray with me.

The partnership forged between you, the constituency, the college governing bodies, and those hired as employees to use their skills and talents is such an *ESSENTIAL INGREDIENT* to fulfilling our College mission: to provide the highest standard of Christian university education, to the best of our ability ■

John Rhebergen
Vice-President Administration

GLORIA IN EXCELSIS DEO Choir Tour 1989

February 20 - Salmon Arm CRC
Salmon Arm, BC
February 21 - First Christian Reformed Church
New Westminster, BC
February 22 - First Christian Reformed Church
Victoria, BC
February 23 - Trinity Christian Reformed Church
Abbotsford, BC
February 24 - First Christian Reformed Church
Chilliwack, BC



Choir Tour 1988-89

The King's College Choir under the direction of David Garber is now bigger and better than ever! This year with a complement of nearly 50 students (including even professors Harry Cook and Ken Newman), a fifteen voice chamber choir was formed. Two tours were scheduled for 1988-89. In November, the cities of southern Alberta—Red Deer, Lethbridge, and Calgary—enthusiastically received the group accompanied by a sixteen piece chamber orchestra. The highlight of the tour repertoire was Vivaldi's *Gloria* which will also be performed in the B.C. Fraser Valley area in February. The second annual **YOUTH IN CONCERT** production on January 18, 1989 featured The King's College Choir, the Alberta College of Music Schola Cantorum Boys' and Voicebreakers' Choirs, the Edmonton Youth Orchestra and Joachim Segger on piano. This event, staged in All Saints Cathedral, was standing room only and included the performance of Respighi's *Vetrate di Chiesa*, a work never before performed in Edmonton. Portions of the program will be aired on March 26, 1989 (Easter Sunday) on the CBC radio program "Alberta in Concert" ■



The majesty of All Saints Cathedral was a perfect setting for "Youth in Concert"

Office of the Registrar Adds Zing to King's

If you're looking for excitement at The King's College, pop into the Office of the Registrar on any given day and something is bound to be happening. Often the air of fresh-baked donuts is used to attract student help for a "Stuff-It" party—just another word to describe a mass mail-out initiated by Student Liaison Officers Bruce Voogd and Barb Johnson. Registration is a happy time (especially this winter with the addition of 30 new students—a first for King's in January). No matter how busy, Brenda Pundyk, the assistant to the Registrar, is still smiling and cheerful while handling late registrations. Clerical assistant and computer whiz Karen Simmonds manages to keep everything on stream even if calendars are late for a mailing or the xerox machine breaks down.

There are lots of new faces at King's and I'd like to introduce Barb Johnson. She hails from Ft. McMurray and only ventured further south in 1983 when she went to the University of Alberta to pursue a degree in recreation. She spent many years in the restaurant trade—particularly

managing and training staff, many of whom were high school students. As student liaison officer, Barb feels a special empathy with young people growing up in a world filled with difficult challenges and decisions. In her recruitment travels she finds that most don't know what they want to do or where they want to be in terms of post-secondary education and that for many economic benefits are a major concern.

Barb finds that many perceive The King's College as a Bible college and she stresses our strong academic emphasis based on our Christian perspective. At present she feels that both Bruce Voogd and herself are reaping the benefits of past recruiters' hard work, particularly as awareness of The King's College increases.

In getting to know Barb, I found her enthusiasm and dedication inspiring. I'm sure the young people whose lives she touches will feel the same ■

Nancy Olthuis
Communication Coordinator



The Office of the Registrar from left to right: Karen Simmonds (Clerical Assistant) Brenda Pundyk (Assistant to the Registrar), Bruce Voogd and Barb Johnson (Student Liaison Officers), not shown: Bob Day (Registrar)

The King's College SPRING DRIVE bulletin covers

Coming to most
CRC churches
in western Canada
on March 12, 1989



January 20 marked the 10th anniversary of employment for Carol Noppers, who is clerical assistant in the library. Carol has grown from a kid fresh out of high school, wet behind the ears, to a knowledgeable, valuable employee, specializing particularly in "library moving". She was there when King's was located in a storefront in Hub Mall on the University of Alberta campus and has since been involved in three library moves as King's went from Hub to the Wawanesa Insurance Building to our present facilities on 97 St. Make no mistake about it, moving a library is no simple matter. Books must be packed off the shelves in a particular order—not just piled in boxes, especially if you don't want to spend three years re-organizing them again. Carol's knowledge in these matters as well as cataloguing and ordering is invaluable and it is a pleasure to know that she is the employee of longest service in the College. Congratulations, Carol!

Courier
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Winter/Spring 1989

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The King's College is a Christian liberal arts college offering university-level education.

ATHLETIC THINGS AT KING'S

The new athletics semester has started off in a big way at The King's College. All our teams are doing very well and a full two months of league play, tournaments and play-offs await our teams before season's end.

The second semester was launched in grand style with "Hockey Week at King's", January 4-6. Following registration on January 4, students were welcomed not only with an interesting and informative interdisciplinary conference on Christianity, Science and Technology, but also the hockey Kyries hosted the Grafing, West Germany juniors who defeated us 4-3 in Germany during our European Tour last year. This year, we won a 9-5 victory and played relatively well despite our three week Christmas hiatus. The next night, a crowd of 200 spectators were treated to a fine effort when the College hosted the Dordt Blades and posted a 9-0 victory over our American College visitors. On Friday night, good ole' our team earned an impressive 9-6 victory over the Pacific Rim Canucks, Canada's first

oriental hockey club. Since then, the hockey Kyries have had two victories in league play and are 5-0 since the Christmas break.

Our basketball squads too are rolling along in an impressive fashion, dominating league and tournament play. The women "hoopsters" are 20-4 on the season and in first place in league play. The first place men are 21-0 on the season and are practising hard in preparation for their tough February tournaments. Both Coach Baum and Coach Day are pleased not only with the results of the season thus far, but also with the tremendous attitude of the players and the positive sense of morale that characterizes the teams.

The women's volleyball team has also started the second semester on a positive note. Over the season, Coach Bronsema's women have earned advancement through the tiers of the five-tier Edmonton Volleyball Association. With two tournament victories behind them, the women look forward to a fine finish to an already successful season ■

FACULTY FOOTNOTES

Dr. Harry Groenewold was invited to speak at two conferences in the month of October:

Christianity and Culture in Canada
Toronto, ON
October 20, 21, 22

The Christian Reformed Church and Culture in Canada
Redeemer College,
Ancaster, ON
October 24, 25

Dr. Sid Greidanus will host another successful Preachers' Workshop in Edmonton from February 20-24. Guest speaker Dr. Raymond Van Leeuwen, Professor of Old Testament at Calvin Theological Seminary, will lay a foundation for preaching on Proverbs. The workshop, which takes place at The King's College will be attended by ministers from all over western Canada ■



Coby Benoit, Development Officer

The King's College congratulates Coby Benoit on her appointment as Development Officer. Coby is not new to King's: she has been on board for 2 years as clerical coordinator and administrative assistant. Her background in word and data processing as well as familiarity with donor groups made her an ideal candidate for the position ■

The King's College Residence



TRAVELLERS & VISITORS TO ALBERTA

The King's College has furnished 1 & 2 bedroom suites available May - August. This includes appliances and kitchen facilities. Very reasonable rates, available for rent on a daily, weekly or monthly basis. Call or write:

The King's College

10766 - 97 St., Edmonton, AB T5H 2M1

Telephone (403) 428-0727

King's in the Community



John Rhebergen donates his time with son Mark at McDonald's on McHappy Day



BOOK ENDS



Bring 'em Back Alive!

Did you know that some 300 books have been lost from TKC's library since 1979. The monetary value is \$9,000, but some are out of print so they are irreplaceable. Rummage through your trunks come spring cleaning time. We welcome back any finds without question!

We're looking for...

Back issues of *Journal of the American Scientific Affiliation* Vols: 1 (1949) - 30 (1978)



The Student Liaison Officers have been busy planning the open house to be held March 2-4, 1989. The purpose of hosting this event is to allow prospective students an opportunity to familiarize themselves prior to coming to the College and to aid in making The King's College their choice for their post-secondary education.

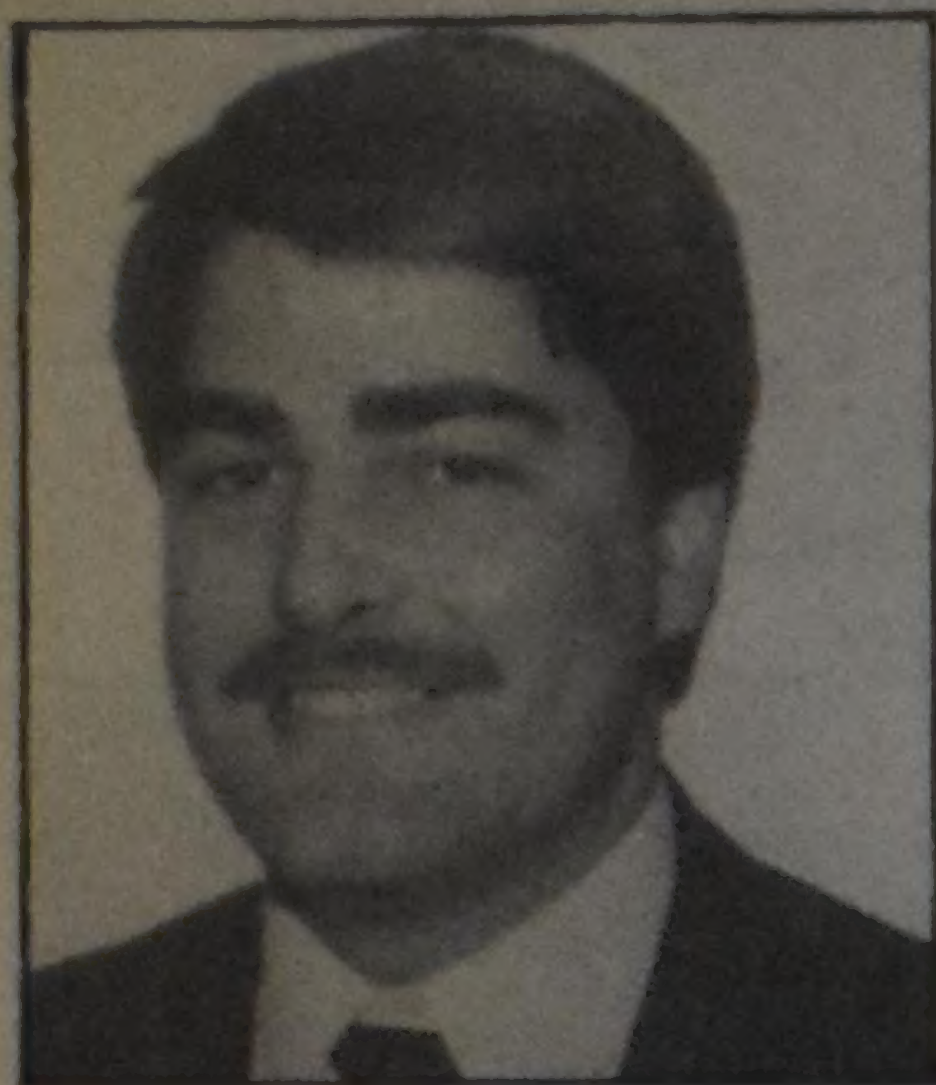
The faculty, staff and students are all involved in King's View '89 and make every effort to welcome visiting students and parents.

This year's program includes a chapel, attending a college hockey game, a talentless show and many more exciting social events. Students who attend will learn about the types of programs available to them and hear interesting lectures from professors. Such important talks as Reading With Your Eyes Closed or Musical Culture in Abraham's Time are just a few topics to be presented.

Plan on attending or even just dropping in. Don't just read about it—Come explore The King's College!

... an inside look

FETISHES/DAVE FEDDES



Evolution's bind

Oriental are, on the average, brighter than whites. Whites, in turn, are more intelligent than blacks. Average brain size and IQ scores provide the proof. The three racial groups rank in the same order when it comes to sexual restraint: Oriental are the most restrained, whites exercise less restraint, and blacks are the least likely to restrain their sexual urges. Research has proven this. At least Philippe Rushton thinks so.

Rushton teaches psychology at the University of Western Ontario in London. His theories, based on four years of research and a loyal devotion to Charles Darwin, have sparked plenty of controversy. Rushton says that the alleged differences among the races are due to evolution. Stated plainly, Oriental are at a more advanced stage of evolution than either whites or blacks. An individual black may be smarter and less sexy than an individual white or Oriental, but the total genetic base of blacks is inferior. Individuals vary, but the total picture that Rushton paints shows the averages yield the ranking: yellow, white, black. The races have not evolved from apes at an equal pace.

No joke

One white newspaper columnist was distressed to learn that Oriental were smarter than he, but that blacks had better sex lives. Others were not so quick to joke about the matter. Amid cries of "racism" there were calls that Rushton be dismissed from his teaching position. Ontario Premier David Peterson even stated that he would fire Rushton if he could. But Western defended Rushton's right to research and teach these views under the umbrella of academic freedom.

Many of Rushton's opponents are ill-equipped to attack him. For many who dislike his conclusions share in his guilt. Rushton calls Darwin "my hero." Darwin's other disciples had better examine their own view of humanity before they try to fire Rushton. For years teachers and professors have explained the existence of human beings by tracing us to more primitive ancestors. End of lesson. God is not mentioned.

For years secular science has taught that all people (including blacks, whites, and Oriental) are nothing more than the random products of the evolutionary process. Whether we evolved at an equal pace should be an open question for secular science. Maybe the races evolved at the same pace, but then again, maybe one got ahead of the others. Secular evolutionists may question the accuracy of Rushton's research and try to prove that all races have evolved to roughly the same point. But they should not accuse Rushton of demeaning certain segments of humanity. Secular evolutionism has been demeaning humanity for years.

No basis for complaint

Why do people who believe that we descended (or ascended) from apes find offensive Rushton's claim that one branch of humanity is slightly more advanced than another? If I don't punch you for claiming that my great-grandparents were apes, I should not get too upset when you say that my cousin is a bit smarter than I am. Sure, I am disappointed to learn that Cousin Oriental is smarter than I am. But at least I am smarter than Grandpa Primate and my more distant cousins in the baboon family.

I do not believe that human beings are merely the most sophisticated life forms yet produced by the evolutionary process. And I do not believe that the value of individual persons or of racial groups is to be measured in terms of intelligence. I believe: "God created man in his own image, in the image of God he created him; male and female he created them," (Gen. 1:27)

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Natural medicine good for cows

Clarence Joldersma's article "Managing Cows" was just great! During the last few months I have been using parabiotics for the treatment of mastitis infections. These new treatments are not drugs or antibiotics. They are, however, products prepared from conventional biological substances. Parabiotics are natural products that enhance or increase the cow's own immunity to fight off or prevent an infection.

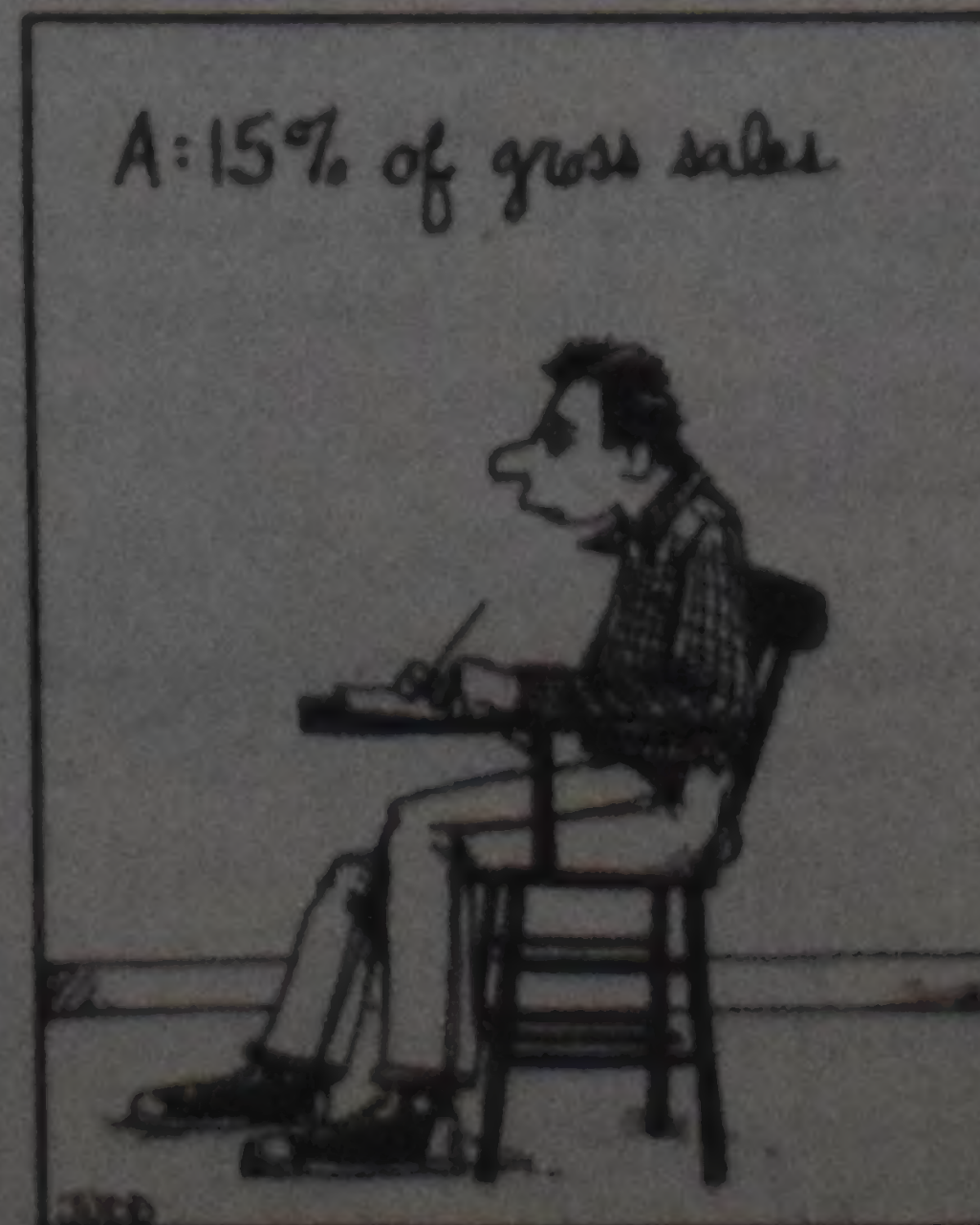
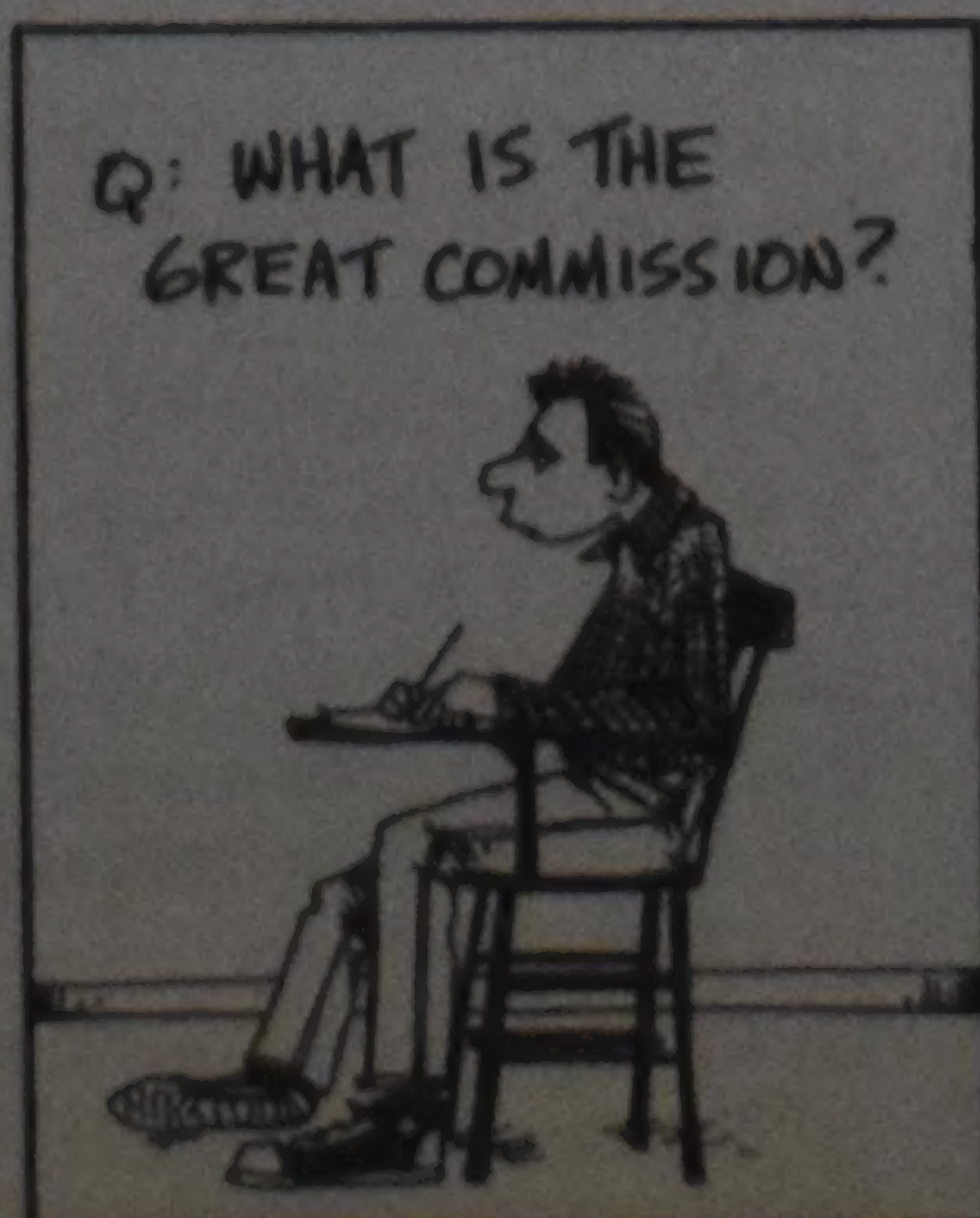
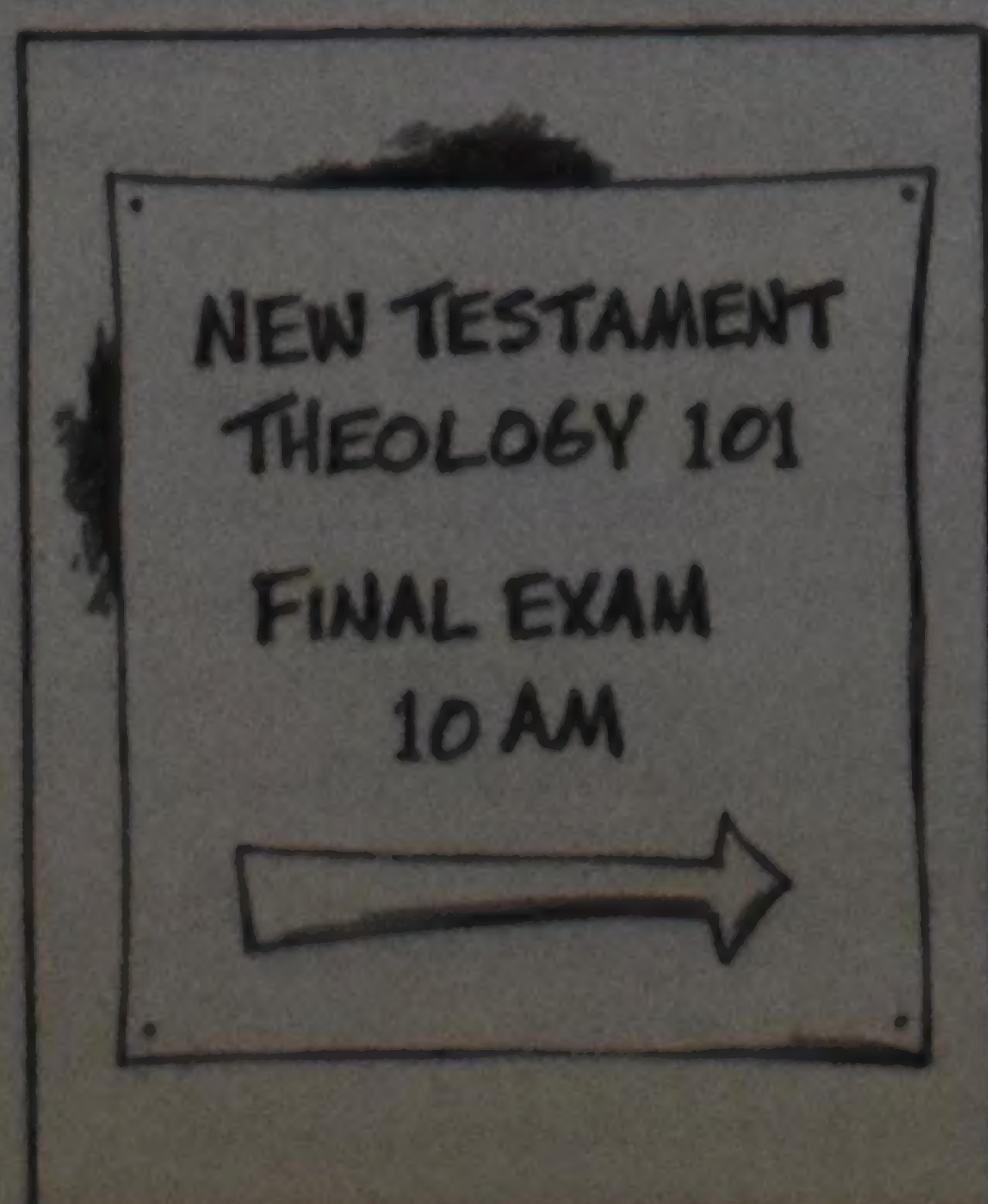
A great advantage of parabiotics is that there is no need to throw away milk. This is good for the consumer as well as the farmer since there are no drug, antibiotic or hormonal residues in the milk.

Parabiotics are used in lactating cows as well as dry cows. They are also

being developed for such things as scours in calves.

Bill Los
Listowel, Ont.

BEYOND BELIEF



Letters

Picture sent negative message

In the February 3 issue, *Calvinist Contact* used a picture of a black man and child in the article written by Dean McRae entitled "A Renewed Sense of Masculinity." I am sure that the picture was not intended to convey any negative stereotyping about black men, but unfortunately it did send that message to me.

To use such a picture when the article deals with men in general is not being fair to the black community since *Calvinist Contact* is predominantly read by a caucasian group.

If the article is written to specifically address the black male, then the use of this picture is legitimate. But the author should then be a black person who knows, understands and has experienced the black culture.

I appreciate *Calvinist Contact* and always look forward to receiving it. I

hope that through your articles you will help God's people understand and celebrate the fact that the body of Christ is made up of people from all races and cultures and that we are all created in God's image.

Bing Goei
Executive Director of the
Synodical Committee
on Race Relations
Grand Rapids, Mich.

Reply:

Actually the picture was chosen to pay a compliment to the black person holding a child. Unfortunately, the caption, a quote from the article, left the impression that "he [the black man] has to learn to be more gentle, kind, care-giving." In fact, the "he" refers to today's husband, whereas the picture shows the model husband.

Editor

Objects to "blanket statement"

Please allow me to comment on the guest editorial by Marian Van Til (CC, Feb. 10, 1989). With Marian, I am happy with the implementation of this law. My experience as a former personnel officer convinced me long ago of the necessity of such legislation.

I do take issue however with her statement in the closing paragraph wherein she accuses "many Christians" of not wanting to acknowledge

injustices in the workplace. No doubt there are some, but a blanket statement like that does not do justice to the many Christian employers who are actively trying to live by the biblical injunctions regarding justice to all whom they employ.

Many *do* care and act accordingly!

Judy A. Knoops
Niagara-on-the-Lake, Ont.

You're right, of course! I said many Christians (and I didn't mean employers only) don't want to acknowledge workplace injustices. You're saying the

same thing from the other end, it seems to me.

MVT

Paint him yellow

I read Herman Praamsma's "Just a Moment" on colour-coding C.C. with growing admiration for this quite wonderful idea. I do hope you follow up on the suggestion. A rainbow of colour — what a symbolic statement! Just think of it!

Colour-coding C.C. would be a visual reminder of our rich diversity in points of view, as well as being a handy reference guide to content materials. Be

sure to print Herman's articles in bright (make that brilliant) yellow. Yellow for the sunshine, joy and laughter that he brings to C.C. Perhaps it could even have a green border to symbolize his fresh spring-like outlook.

I look forward with eager anticipation to C.C.'s new look. Keep up your good work.

Christine deBoer
London, Ont.

Singles in pairs

I wish to reply to the editorial "Do our kitchens have only an even number of cups?" (Jan. 13). Many single people have the same experience as the widow from British Columbia. We must remember, you do not understand unless you have been through it yourself.

Some years ago, I walked that lonely

road (but am happily married again). To be invited with couples *only* was not what I desired. I just want to remind those who read this, if you have an even number of cups and you invite a couple, include a few widows or singles in your circle. They actually enjoy it.

Theresa Beute
Goderich, Ont.

Cinema Summaries

Marian Van Til



Dangerous Liaisons

Rated AA

Stars Glenn Close, John Malkovich, Michelle Pfeiffer, Uma Thurman, Keanu Reeves
Directed by Stephen Frears

This film was first a play by English playwright Christopher Hampton (who also skilfully wrote the screenplay), and before that a novel, *Les Liaisons Dangereuses*, by French army officer Choderlos de Laclos, written in 1782, seven years before the Revolution.

De Laclos detested the wanton and vicious machinations of the bored upper class, the more so because his position required that he protect these so-called leaders of France. His novel is a cautionary tale which startlingly portrays the destruction, spiritual and social, which human beings wreak on themselves when they choose to be motivated by power, lust and revenge — when they allow themselves a dangerous liaison with Evil.

The story is effective not because it simplistically or highmindedly moralizes against such amorality (it doesn't), but because it scrutinizes the attitudes and behaviour of its three-dimensional characters so closely and precisely that the devastating results are stunningly, painfully obvious.

Freedom and power

So we meet the Marquise de Merteuil (Close) and the Vicomte de Valmont (Malkovich), former lovers who both seem to have traded in their humanity for minds like foxes and hearts of steel.

The Marquise, like virtually all 18th-century women, had been controlled by men all her life. A woman's place was to serve men — to marry (often someone she didn't know, much less love), bear children, and die. When she has the strength of personality to rebel against such treatment, her freedom turns to enslavement — to cynicism and to revenge on both the men who would control her and other women who tolerate such control.

How the Vicomte came to his vices is not so clear, but his purpose is: *conquering* women. His goal is not love or really even sex, but power, the very control that the Marquise has shaken off and appropriated for her own use.

Merteuil wants revenge on her husband who has left her for a virginal teenager he intends to marry. The Marquise asks Valmont to seduce the girl before Merteuil's ex-husband can marry her. Valmont does eventually, almost incidentally, because the girl happens to be staying in the same house with his real target — the devout, happily married Madame de Tourvel (Pfeiffer) — whom he considers a much greater challenge. If he succeeds, he will be allowed to spend one night with the Marquise.

Collapse of conspiracy

We watch in increasing disquiet as the Vicomte weaves his glistening web of seductions, as that web becomes intertwined with the Marquise's own manipulations, and the two bring each other and themselves to destruction. The Vicomte loses his life and his soul. The Marquise loses much, but *as much*?

The film ends, after a scene in which her social devastation is made complete, with her alone at her dressing table. We see her slowly begin to wipe the make-up off her white-painted face — unmasking herself, as it were — we see genuine feeling for the first time; tears silently trickle down her face, now, significantly, restored to a natural, pink-flesh hue. Are these tears of remorse? repentance? both? Though she has lost all in terms of her life and social position, she has gained a reprieve for her soul.

Subtlety through closeness

This is an engrossing story, filmed to perfection in French Baroque palaces and gardens. While the setting, costumes and accompanying music are practically flawless, director Frears rightly concentrates his efforts on the characters.

Through close-ups, we get closer to these people than we'd like. We come to know the slightest nuances of facial



MEDIA

SCAN

Henry Knoop

Three cheers for CBC!

The announcer on the popular rock radio station in Toronto was "kibitzing" with his on-air colleagues about that evening's television highlights. It promised to be a good evening, he exclaimed, and he proceeded to rattle off the names of some popular movies being aired on the ABC, NBC, CBS, and CTV television networks. Wild cheering from his compatriots greeted the news.

Oh, and what was CBC showing that night? A movie about Dr. Fredrick Banting and the discovery of insulin. He paused dramatically and waited for the howls of laughter that quickly followed. You gotta be kidding! he chortled — who wants to watch a movie about the discovery of insulin? To them it was perhaps the best joke of the day. Their disparaging remarks continued to the grand finale: no wonder no one watched CBC!

If I hadn't have been in my car at the time, I probably would have called the station, I was so angry. Talk about asinine comments!

I've been listening to CBC radio for many years and often watch CBC television, and I enjoy them both. Their programs are usually intelligent and thought-provoking. To me CBC is a bit of an oasis in the wasteland of commercial broadcasting. But something more important is at stake here than that my personal preference for a radio and television station was ridiculed. The remarks of the disk jockey revealed a profound ignorance of what the Canadian Broadcasting Corporation actually is and what it is attempting to do.

The perspective of history

I wish these radio personalities had been watching CBC's "The Journal" a couple of years ago when it presented a 50th anniversary special, full-length documentary entitled "The Crisis in Canadian Broadcasting." In it, Mary-Lou Finley took viewers on a brief historical tour of CBC's development, and identified the problems it was now facing. Perhaps I can briefly summarize the program for them.

Since the late 1920s, the pervasive influence of the giant American broadcasting networks has been felt in Canada. On July 1, 1927, Prime Minister MacKenzie King highlighted Canada's diamond jubilee celebrations with the first Canadian national radio broadcast originating from Parliament Hill in Ottawa through a special link-up of 23 stations across the country. The power of the medium to create and bolster a national consciousness was very much in evidence. But it was being threatened, as MacKenzie's government realized. American radio programs were plentiful and popular.

In response, the Canadian government appointed a royal commission in December of 1928 to examine the broadcasting situation in Canada and to make recommendations. The Aird Commission quickly discovered that rural

areas were poorly served by radio and that too much programming was originating from American sources.

The result of the Aird Commission was the Broadcasting Act of 1932 and the creation of the Canadian Radio Broadcasting Commission (CRBC) to encourage the development of a national broadcasting system. In the years that followed, however, the CRBC could only claim coverage of less than half the country's population. In addition, the U.S. networks' slick and expensive radio packages were far more popular than anything the CRBC could deliver. The Canadian audience was tuning out to Canada and in to the United States.

In 1936 the CRBC was replaced with the Canadian Broadcasting Corporation. CBC was instructed to create a truly national broadcasting system including the full development of Canadian talent and the widespread establishment of studio and transmission facilities. In short, CBC was commissioned to help identify, encourage, and build a uniquely Canadian identity through broadcasting.

Stronger and better

In the years that followed, CBC went steadily from strength to strength. For example, in 1941 it set up its news service, which rapidly established an international reputation for excellence. By 1943 it had also set up its main public service features: public affairs, farm broadcasts, and schools — as well as vigorous departments of drama and variety. A short-wave service was established. An increasing reservoir of talent was developing. CBC television originated in 1952. CBC had "grown up," as one writer put it.

Up until 1958 CBC also controlled the "private" radio and television industry in Canada, a task which went to the Board of Broadcast Governors (BBG). In 1968 the BBG was replaced by the CRTC, which enacted regulations, conducted research, and licensed broadcast operations. It still does so today.

The "crisis" in Canadian broadcasting today, according to "The Journal's" analysis, is very similar to that of the early days of radio. Due to ineffective regulation on the part of the CRTC, Canadian viewers are being over-exposed to American programs. Only CBC and a few other exceptions in the broadcast industry seriously attempt to encourage uniquely Canadian programming anymore.

Perhaps if my rock station disk jockey friend and his colleagues would tune in to CBC once in a while, they might discover why a number of us viewers and listeners do appreciate these efforts. I give three cheers for CBC!

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

expression and what they mean. With such resources to rely on, there need be no overt violence or even overt sex. That is one of the film's strengths.

The film demonstrates that the worst kind of moral and spiritual violence comes in pretty, subtle packages (white-washed tombs). We respond to such things in the film in abhorance. But is that how we respond when we encounter them in life? Those "dangerous liaisons" are present all over the place in our own society, not just among persons, but socially, politically, in industry.

Viewers instantly recognize that and that's what makes this story transcend the particular milieu of 18th-century French decadence, allowing us to reflect on — and perhaps fight — our own.

For
Church news
see
page 9

Marian Van Til, page editor

PASADENA, Calif. (WEIS)—A pioneering effort to translate the scriptures into the Kurdish language is underway, spear-headed by People International, a mission based in England. The translations

will provide workers with the ability to reach, among many others, the Kurdish refugees who fled into Eastern Turkey from Iraq last fall to avoid governmental attacks. The effort is one of a few in the

In another instance, a leader of the Kurdish movement—converted after being befriended by Christians who helped him recover from

an attempted poisoning—has become involved in scripture translation. The unidentified leader, who fled to the West to obtain an antidote for the poison he ingested as part of a suspected Iraqi government

plot, met the Christians on his trip. "The Koran says nothing, but says it beautifully," the man said. "The New Testament says deep things, but says it simply."



Come-back

Suddenly, I find myself writing my column again in *Calvinist Contact*. The reaction of C.C. readers to the stopping of our contribution was very unexpected. Personally, I was under the impression that the only one reading my column was the editor! But by letters, telephone calls and other means of communication Mr. Rang and I received much encouragement to start again. To us, the most amazing thing was, that these tokens of support came from all over Canada, even the States. These positive reactions came from all kinds of different people, from all walks of life, all ages and convictions.

Even though we still believe there is a liberal trend in *Calvinist Contact*, we have changed our attitude about co-operation.

In every congregation, the orthodox and liberal, charismatic and conservative and people of all shades in between, have to work together.

Both Mr. Rang and I believe that no one should leave the church. Without compromising one's own conviction, there should be a recognizing of other persons as fellow believers.

Having talked it over in this way, we have accepted the invitation to write again in this periodical. We will not hide what we consider to be biblical, a sacred trust. On the other hand we do not condemn to hell everybody who thinks otherwise. (Except maybe, some time in purgatory!)

Coming back to these expressions of support for our humble columns, I think we can learn an important lesson from this for Kingdom work.

Many people work year-in, year-out in some kind of function in the church.

It may be council member, Sunday school teacher, catechism instructor, member of the committee of administration, custodian, choir member or . . . the list is endless. This magazine would be too small if I were to list all the volunteer jobs people do in the church. Faithfully they do their duty. Add to this the list of workers in institutions of Christian education, institutions of mercy, the Christian press, and so on.

They do not do it for praise of people, for then they would be deeply disappointed. No, they do it to please the Lord.

But there are many workers in the church and in Christian organizations who could use a morale boost.

Everything a Sunday school teacher may hear is criticism: "Why was Johnny not allowed to do that project?" An organist may hear: "Why don't you play *softer*?" One minute later, someone else: "If you could play *louder* it would give more leadership to the congregation." Or: "I really would like it if

you would play *slower*, I can hardly catch my breath." Or yet again: "That was nice playing this morning, but a bit *faster* would make it even more joyful."

Criticism of Cadet or Calvinette leaders is almost proverbial. And why does the youth elder not turn out perfect specimens of Christian young people? We appointed him, hoping he would lead all young people in the right way!

Small wonder that such workers in the church come to the pastor and complain about "burnout" and that they "just cannot do it anymore." Sometimes they add: "It is too hard on my faith."

Is that the way Jesus treated his workers? He loves it when people do something for him! And he expects them to do an *imperfect* job! If anyone has reason to criticize, it is Jesus. At every instance, he can do a better job himself! But he is the heavenly high priest, who encourages us gently, so that we get tears in our eyes, tears of gratefulness.

Mr. Rang and I got a lot of moral support. But that was a special occasion and for a special reason.

Generally people reserve such outpouring of love till a person has died. Then, at a church member's funeral, we hear that that person taught church school for 18 years *and* typed and multiplied and stapled the church bulletin every week for (incredibly!) 30 years. What a lot of work! What faithfulness! It is only too bad that such faithful church members cannot hear our words of appreciation anymore. Such people would have a hard time believing that suddenly their work was appreciated! What happened?! Something must have happened! Yes, they died. That's what happened.

We could have made their road brighter, if we had shown some appreciation during their lives.

Let us get this straight: we work for God, and do not seek the praise of people. We want *God's* approval. A church loses its spirituality when it becomes an ego-boosting club.

On the other hand, to express thankfulness and appreciation is very Christian. The letters of the Apostle Paul are laced with it. In the book of Revelation Jesus praises a church, before he rebukes it. That must have inspired these first century Christians to more zeal for their Lord.

In the coming days look for someone you can encourage by Spirit-lifting words. "Finally, whatever is noble, whatever is admirable, whatever is praiseworthy — think about such things." (Philippians 4:8)

Leonard Schwabik is pastor of the Christian Reformed Church in Springdale, Ont.

ACAPULCO, Mexico
(WEIS) — A series of evangelical meetings in Acapulco have yielded pleasing results in a country the *Wall Street Journal* calls the most anti-religious country in the Western Hemisphere.

Alberto Mottesi spoke throughout southern Mexico in the first part of November to wide variety of audiences. At a meeting in an Acapulco bullfighting ring, 16,550 people were in attendance, and nearly one-in-four people responded by making decisions to follow Christ. The Alberto Mottesi Evangelistic Association

reports that about 46 per cent of those making decisions had no affiliation with any church.

Mottesi also met with civic and business leaders and spoke to university students and jail inmates. While Mottesi said he was pleased with the crowds he was able to preach to, he added that "according to the biblical pattern, the success of a crusade is measured by the visible fruits of the crusade — those who, after time has passed, remain as faithful disciples of Jesus Christ and are in regular fellowship in a local church body."

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Serial killer Bundy interviewed by James Dobson before execution

STARKE, Fla. (EP) — Serial killer Ted Bundy, who was executed by electrocution Jan. 24 for the 1978 sex slaying of a 12-year-old girl, attributed his murderous career to problems with pornography and alcohol during a final interview with Christian counsellor James Dobson.

Bundy, 42, has confessed to killing as many as 23 women and is suspect in dozens of sex slayings in a number of states, mostly involving college-age women who parted their hair in the middle. Bundy asked author and radio personality Dobson to visit him before his death. Dobson had never met Bundy before the 29-minute interview, but had corresponded with him for about two years.

"He feels he has been forgiven by God for his sins, even though they may seem unforgivable on this earth," Dobson said after the interview.

Bundy, who was born in a Vermont home for unwed mothers, said he was raised in a good home by wonderful parents. "It was a fine, solid

Christian home," he recalled. "I hope no one would blame or otherwise accuse my family."

Bundy recalled that as a boy of 12 or 13, he began looking at pornography, particularly violent, hard-core pornography and detective magazines he found in garbage cans. Bundy called pornography "an indispensable link in the chain of events," but added, "I'm not blaming pornography. I'm not saying that. I take full responsibility."

Bundy said that the sexual violence depicted in magazines became the focus of his fantasies, and described himself as being addicted to violent pornography. Then there came a time, he said, when pornography no longer satisfied him, and he began to be tempted to carry out his violent fantasies.

"You keep craving something that is harder, something that gives a greater sense of excitement," Bundy explained. He said his religious training and social mores initially prevented him from acting out his urges, but finally,

"I couldn't hold back anymore."

At the start of his serial killing career, Bundy said he killed only when intoxicated, and said that when he sobered up and realized what he had done he fell as if he had been in a trance. "It was like being possessed by something so awful, so alien," he said. "I was absolutely horrified that I was capable of doing something like that. Basically I was a normal person. I wasn't a pervert in the sense that people look at you and say 'There is

something wrong with him.'

The basic humanity, the basic spirit that God gave me was intact."

Bundy acknowledged that he deserved his fate. "I deserve the most extreme punishment society has," he said. "But I don't want to die, I kid you not."

Bundy warned that the nation was failing to recognize the dangers of pornography. "They will condemn Ted Bundy while walking past a magazine rack that contains the very things that send kids down

the road to being Ted Bundys," he said. "There is loose in their towns and their communities people like me," whose lives are twisted by images of sexual violence presented in movies, TV, and magazines.

Dobson said, "He wept several times while talking to me. He expressed great regret, remorse for what he had done, for the families that were hurting."

Bundy spent the night before his execution in prayer with Fred Lawrence of Gainesville, Florida, a Methodist minister.

Guatemalan priest faced with death threats has announced he may run for president

GUATEMALA CITY, Guatemala (EP) — A Guatemalan Roman Catholic priest who taught in the Memphis slums and marched with the Rev. Martin Luther King, Jr., in the 1960s has announced that he is considering a run for the presidency in his country's 1990 election.

The Rev. Andres Giron, known as "Father Revolutionary," won a reputation as a champion for the poor in 1986 when he seized land from the government (which quickly sold it to him at a fraction of its value) and created several collective farms, a move that has caused some to accuse him of being a Communist. The priest denies the charge. "We're working them collectively, and that's the sore point," he told the *New York Times*. "They think I'm a Communist. I'm not. But I'm not a capitalist. I think both systems are evil. I think we have to create a new social system where people have a chance to live, not only survive."

"If my life has a chance of changing this country, then I'm going to do it, then my death will be worthwhile," Giron said. His father, a former town mayor and provincial senator, was killed in 1981, one year after Father Giron had fled to Texas because of death threats.

Death threats

The priest said that he is considering a run for the presidency in spite of death threats and attempts on his life because the country is still controlled by the military, with only a political facade of democracy since the 1986 election of President Vinicio

Cerezo, a Christian whose election was said to end 16 years of military rule.

"We have a nominal power and a real power," said Giron. "I'm going to force open the door to political change or make them slam it shut."

Giron's political opponents have accused him of capitalizing on economic problems for his own gain and political career. Some have said that Giron must realize that political change takes time and have denounced him for encouraging his followers to break the law.

Giron claims that 72 per cent of Guatemala's arable land is

owned by one per cent of the population, and promises that if he becomes the next Guatemalan president he will make radical changes. "The root of all our problems is land," he said. "I believe with all my heart that this country has to have major and lasting land reform."

He noted that in recent months human rights violations have increased, including kidnapping, torture, and killings of leftists and labour leaders. Opposition leaders, including church officials, have begun receiving death threats again.

Kidnapped missionaries' condition still unknown

KANSAS CITY, Mo. (EP) — Gospel Missionary Union officials say there's still no news about kidnapped missionaries Richard Grover and Roy Libby, who were taken captive in Colombia Jan. 3 while attending a meeting of evangelists.

Libby, of Portland, Oregon, is the field director for the Missouri-based mission, and has served in Colombia for 25 years. Grover, a native of Warroad, Minnesota, has served with GMU for 16 years.

According to Abe Reddekopp, director of media relations for the Gospel Missionary Union (GMU), "We're basically still waiting. We have a man on the scene in Colombia, and we're consulting with a man who has experience in this type of crisis."

Reddekopp said no demands have been made by the kidnappers. The identity of the kidnappers remains uncertain.

Reddekopp said the GMU missionaries who were kidnapped have not been involved in any political activities in Colombia that would make them a particular target of guerrillas. "We don't think there's any reason they were targeted other than that they happened to be there and are Americans."

GMU has had workers in Colombia for 80 years and has never before had a problem like this. Libby and Grover are the first GMU missionaries to be kidnapped, though missionaries have been the target of other acts of violence, including murder.

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Responsible choice ... when the unborn have no choice

Harry A. VanBelle
I don't know how you felt on January 28, 1988, or in the days following, but I felt deeply saddened and angry that the Supreme Court had removed all protection of life for the unborn. They say that abortion is a troubling emotional issue, and that it is. But it is not a problem because it upsets a sizable portion of the Canadian public. Abortion stirs our emotions because it is wrong and irresponsible.

Life is a matter of making choices and abortion is a matter of choice, an ethical matter. I don't believe we need to argue with those who favour abortion about that because it is a fact that we have the capacity to nurture life or to destroy it. And even if we would wish to argue it, after the Supreme Court's judgment, all there is left for us to say is that abortion is an ethical matter *defacto* and *dejure*, at least until the right to life of the unborn has legally been restored.

Life is a matter of making choices. But important choices, unless they are arbitrary, are always made against the backdrop of situations in which we really have no choice.

No choice but to protest

About three years ago, our daughter became pregnant and was faced with the prospect of becoming an unwed teenage mother. She wrestled long and hard whether to keep the baby or offer it up for adoption. In the end, she decided to raise it herself, and, for two years now, she and our granddaughter have lived with us while she completes her university degree. Life has not been easy for her or for us, but what an unexpected joy that little one has brought into our home!

Our daughter made the choice to keep her baby. But never once, she told us, in all her deliberations did she consider the possibility of having an abortion. About this she felt she had no choice.

defend their place in the sun. There is a great deal of discussion these days in the media about rights. But the issue to be debated is not the rights of children but the responsibility of adults. We should not be discussing the characteristics which make the fetus a human being. We should be talking about the characteristics that make people responsible adults.

Pro-abortion people like to trot out limiting cases of rape or incest or potential malformation in an attempt to demonstrate that we who respect life, lack compassion. But, unless the hundreds of thousands of abortions that occur each year in North America all involve rape, incest or potential deformity, that is not what's going on in today's world. The issue of abortion is not one of responding with extreme measures to extreme tragedies.

Instead, the question is whether the young weak and the old weak still have a place in the world of the strong. I fear that with the availability of abortion on demand, we are rapidly building a world in which there is no room for children.

Children are not productive. They do not contribute to the G.N.P. They are not efficient to have. They do not fit our busy work daytime schedule very well. They cannot be rationalized like a business. They are square pegs in round holes. They make us go the extra mile. They are inconvenient.

But as such they are

responsible. But that is not all there is to being an adult. The values that we espouse in our culture may make it appear that that is all there is to it. We prize freedom and individuality, we cherish independence and self reliance. The ideal adult in our culture seems to be the self-reliant, self-sufficient, self-responsible person.

an unhappy one at that. **Witness by example** Abortion is an ethical matter, a matter of choice. But, against the backdrop of the right to life for the unborn, the only responsible choice we can make is a choice against it. We can face those who favour abortion with this choice, and we do this in fact when we

should be five homes eager to take them in. For every indecently assaulted rape or incest victim there should be 10 decent men and women ready to demonstrate what true brotherly and sisterly and parental love is like. For every alienated individual in this land, discouraged by the hard knocks of life there should be a multitude of our people willing to envelope them in the warmth of their compassion. Who knows, these responsible choices on our part may melt the hearts of even the most ardent pro-abortionists. If we cannot beat this thing with law, then let us conquer it by love. Love and compassion are the cement that keeps a nation together. They are also what keeps a nation free.

By the grace of God, we live in a country where there is still freedom to make responsible choices. There are, and have been times and places where this freedom is gone. The film *Sophie's Choice* depicts such a time and place. Sophie is a Jewish mother who with two young children is on her way to a German concentration camp during World War II. At a railway station stopover, a Gestapo officer faces her with the impossible choice. She can save herself and one of her children by sending the other to certain death in the gas chambers. She begs the officer to relent, but even her offer to sacrifice her own life for her children is denied. For Sophie all freedom is gone. She has no choices left, not even a responsible one.

You and I still have the freedom to make responsible choices. Let us protect that freedom however, whenever and wherever we can.

Dr. VanBelle is professor of psychology at Redeemer College in Ancaster, Ont.

We adults need children ...

There are things in life about which we have no choice. The unborn have no choice. They were not consulted when they were conceived. They cannot decide whether to be born. They have no voice. They have no vote. They cannot defend their right to live. They cannot march to protest abortion. They cannot lobby governments to pass laws that protect their lives. They cannot hire high-priced lawyers to argue their case in court to be born and to grow. We, grown-up, mature adults are responsible for their lives. We have no choice but to

necessary in our adult lives. Children make you laugh, they make you cry. They make you feel. We need their exuberance, we need their chaos, we need their liveliness or else our adult lives become terribly prim and proper and sour puss straight. We need their needs, their dependence, their vulnerability. We adults need children if not for any other reason than to exercise our caring responsibility, and in doing so to be rejuvenated.

The lie of self-sufficiency It belongs to adulthood to be

... conquer it by love.

What's wrong with that is that this description does not square with the facts of adult life for the majority of Canadians. Being an adult is not just a matter of being free. For, no sooner has a young man gained his freedom and independence or he casts his eye about, in search of a young woman with whom to start a relationship that might lead to marriage. Even if he is not so inclined and stays single the need for friendship relationships is still there. The drive for intimacy, the need to tie one's soul to the soul of another can be denied, but in the end it cannot be ignored. The idea that we are sufficient unto ourselves is a lie. We need each other to be ourselves.

The lie of self service

We cannot live *by* ourselves. We need to be bound to someone, somewhere. Neither were we meant to live *for* ourselves. The idea that we are basically self serving is also a lie. Like it or not, we are each other's keeper and the keeper of our children. The need to beget and care for the children that we bear may be denied but it also cannot be ignored.

For, no sooner have those two self-reliant young people found one another in marriage or the question arises whether or when to have a baby. It is, thank God, still normal for the majority of Canadian couples to have and to nurture children and no society has as yet made the wholesale decision not to beget or care for the next generation. It's in our bones and in our blood as adults to be responsible for our neighbour, especially our weaker neighbour.

During childhood you become responsible for yourself, during adulthood you become responsible for the other. This holds at least, for mature adults. To be an adult and to be mature are two different things. We become mature through serving others. The person who, while advancing in years, continues to seek the meaning of his life in himself is an immature adult and

march and lobby and take the matter to court. But if this is all that we do, if our anti-abortion posture is merely a matter of words directed against "them," and away from ourselves, it will fail to convince the citizens of Canada of the need for reform.

Sooner or later, you and I will have to put our money, our muscle and our minds where our mouth is.

There are times when one can legislate an evil out of existence, and there are times when only good examples will do. One strong argument advanced in favour of abortion is the plight of those who became pregnant against their will. Another is the plight of those pregnant mothers who face the impossible situation of being unable to emotionally or financially take care of their children. It is time for us to defuse these arguments by putting our arms of love around these unfortunates. These dreadful situations ought to motivate us to take concrete compassionate action.

So, I leave you with these challenges. For every free-standing abortion clinic we should establish two birthright and adoption agencies. For every unwanted child there

Church news

Christian Reformed Church

Accepted
— to First, Guelph, Ont., Rev. Jerry J. Hoytema of New Street, Burlington, Ont.

Declined
— to First, Hamilton, Ont., Rev. Jerry J. Hoytema of New Street, Burlington, Ont.

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The little church that could



Illustration: Bas DeGroot

Carl D. Tuyl

The sixteenth of January is a hallowed day in the history of the Fortville Christian Formed Community Church. Current members of the congregation celebrate that day by reciting THE SPEECH more important than the Gettysburg Address or Churchill's blood-sweat-and-tears oration. There are prominent members of the congregation who would like to have the biblical canon opened for the purpose of including THE SPEECH, and they have so petitioned the headquarters of the World Council of Churches in Geneva.

A dramatic recitation of THE SPEECH is part of the liturgy of Fortville's anniversary services which are held every half year. At the most recent anniversary service the Council had, in the spirit of true ecumenicity, invited the cantor of the local synagogue to chant THE SPEECH, which, as the bulletin of the following week noted, had been "an impressive event." The church's ladies-auxiliary sells framed copies of THE SPEECH in calligraphy for \$100 at pot-luck suppers and other occasions.

In order to understand the impact of THE SPEECH it is necessary to take into account a previous denominational decision to quadruple church membership by the year 2000. The Fortville Christian Formed Community Church, which then was still called the John Calvin Christian Formed Church of Fortville, was the first congregation to wholeheartedly endorse that denominational decision. As a matter of fact the renaming of the church was one of the first responses to the demand for expansion. It was hoped that the new name would attract people who hitherto could have been somewhat repulsed by the austere connotations of the previous appellation.

The change did, however, bring no increase in membership. As a matter of fact, the church lost two families to the local Pentecostals because those members expressed conscientious

objections to the deletion of the reformer's name.

The Fortvillers were somewhat discouraged by this lack of response from the community, but they quickly turned to other methods. They decided to advertise the time and place of their church's services in the local newspaper, and to include the reverend's name in the yellow pages. This certainly brought the deacons as well as the minister a lot of requests for financial assistance from the needy, but it did not increase the membership of the church.

Other methods were tried. The church sponsored a float in the annual Santa Claus parade. No increase of membership occurred. Women of the congregation sold cookies with the letters F.C.F.C.C. embedded in coloured sugar on top. As a result, the congregation lost another family because that couple objected to the use of refined sugar.

A high-tech computerized bulletin board was constructed in front of the church building. That board would hold 783 coloured lightbulbs, which would twinkle in the night. The reverend could set his sermon topics ablaze with popular and catchy titles. The reverend responded in splendid fashion. When the board became operative, he applied the wizardry of computer programming so that a fire-engine red tulip twinkled on the board with the subscription: "Devoted to Dort." The title of the next Sunday's sermon sparkled underneath that blazing pledge of allegiance to the Synod of Dort in somewhat smaller letters: "Depravity Defined." Neither this announcement nor the following ones brought any influx of new members.

A spirit of defeatism began to take a hold of the Fortville congregation. As a result of the effort to quadruple the membership they had now lost 15 families and spent about \$50,000 in advertising. Council called for a special congregational meeting — January 16, 1981 — at which THE SPEECH was born.

Elder VanDingel, who worked for an opinion research firm, was suddenly struck with inspiration. He asked for the floor and delivered THE SPEECH,

which in devout recognition of its decisive importance must be recorded without any abbreviation or editing.

THE SPEECH

Mister chairperson, fellow members of the Fortville Christian Formed Community Church:

Allow me to speak to you from the perspective of my profession. We have reached a critical junction in the existence of our congregation. We stand at the shore of the Jordan, not knowing how to ford the river. If the present trend continues we shall, instead of quadrupling our membership, be forced to disband.

What, so we ask in Gideon-like dismay, is the reason for this deplorable course of events? Why do people of this community refuse to join our ranks?

The fault, brothers and sisters, is with ourselves. We must stick our hands in our own bosom to find why this community treats us as lepers. We have failed to engage in market research.

Had we, Mister Chairperson, engaged in a study of our potential customers we would have discovered that there is no demand for our product. This is the era of religionless spirituality, Mister Chairperson.

Our five articles against the remonstrants provoke as much consumer demand as second-hand diapers, brothers and sisters. Our sermon series on "Measurements of the Tabernacle" went over like an elephant walking on thin ice. Generally, Mister Chairperson, sermons are as passé as repeat showings of "The Flying Nun." Our strawberry social, an otherwise laudable effort, was contaminated by a hymnsing performed by the people who waited on tables.

In short, esteemed fellow members, like Jonah, we have missed the boat. We have not smelled the coffee. We have failed to understand that the wind has turned. We have been prophets crying in an uninhabited wilderness, offering locusts and wild honey to the occasional passer-by who was more interested in tofu and coloured fettuccini.

What we need now, Mister Chairperson, is repentance. A change of mind and direction. In the words of that ancient canonical Preacher, we have been casting bread on the waters of a stream which has long dried up. We have been religious in a market that knows no religion. We have tried to sell Bibles, to give away Bibles, to consumers who do not read. We have not been all things to all people [instead of "men"], and in so doing we have deviated from the apostolic example.

It is time, Mister Chairperson, brothers and sisters, that we set a new course, and become a user-friendly, consumer-oriented, market-directed, demand-influenced fellowship. Yes, we can quadruple our membership if we forget the things that are behind, and *semper reformandum*, press on toward the goal of quadruple membership.

What we need, Mister Chairperson, is market research, a consumer-aimed product, and contemporary advertising. In the same way that Guido deBres hurled his confession over the castle wall, so we shall aim our product at a market that is waiting out there. We must proceed in faith and not like Lot's wife look back, lest this whole congregation becomes pickled in the brine of the past.

Thank you, Mister Chairperson.

Stunned silence fell upon the congregational meeting as Elder VanDingel returned to his seat. There was a general and sudden understanding of what had gone wrong; and in the silence of the moment, a unanimous consensus was mysteriously born.

Elder VanDingel was appointed chairman of a committee whose task it was to "set the new course of this congregation in true harmony with the apostolic principle of being all things to all people, and with the aim to compose a program directed toward consumer demands in the community."

Under the inspired VanDingel leadership the committee proposed the following at the next congregational meeting:

New dispensation

The Christian Formed Community Church of Fortville in its aim to quadruple its membership decides the following:

- a) Our services will offer spirited singing of sacred and secular songs.
- b) Sermons will last no longer than 10 minutes and deal with contemporary problems such as:
 1. how to avoid the rush hour
 2. lessons from soap operas
 3. the advantages of poly-unsaturated fats
 4. blue chip versus speculative investments
 5. the pitfalls of conservatism
- c) Audience participation shall no longer be called "testimonies" but "consumer input."
- d) The tulip on our bulletin board shall be replaced by witty invitations such as:
 1. exciting exegesis awaits you
 2. have your insecurity rubbed the wrong way
 3. valour better than valium
 4. let us put words in your mouth
 5. our services are bio-degradable
- e) The job description of the minister, which traditionally called for a lot of study, shall be changed so that the emphasis will fall on community representation. It would indeed be advisable to change his title from "rev." to "rep."
- f) The pulpit must be removed. During his short presentations our "rep" shall move in Donahue fashion among the audience.
- g) The organ shall be sold and with the proceeds of that sale the congregation shall purchase a synthesizer, an electric guitar and a drumset.
- h) Catechism is to be discontinued and replaced by awareness-raising sessions.
- i) The congregation shall publish abbreviated Bibles with scriptures aiming to relieve stress. These five-page abbreviated Bibles shall be sold with a small markup
- g) Membership fees for this congregation shall be calculated at minimal levels.

The congregation unanimously accepted the proposals, and as a sign of determination and support for the new course, the meeting concluded with the spirited singing of "I've been working on the railroad" after Elder VanDingel pointed out the "not-by-works" spiritual message of that song.

Membership and attendance at Fortville's services began to climb. Slowly, but steadily. Especially when the new musical instruments arrived.

Soon the old building became too small to serve the needs of the growing congregation. Any evening of the week a whole host of activities occupied every nook and corner of available space. "Consciousness Raising" became a very popular six-weeks course, but so did "The letter To Philemon: A Survey of Apostolic Teaching" and "Let The Five-Page Bible Relieve Your Stress." The last course was taught by the rep, and graduates became what was called "Affirmed Members."

Affirmed membership had its privileges: the right to wear the golden membership pin, the right to buy the Leather-Bound Five-Page Bible for a much reduced price, and inclusion of one's name in the "Affirmed Membership Book" for the price of \$500. Affirmed Members were guaranteed that history would record their participation in this neo-reformational movement. Affirmed Membership really brought status.

When the membership of the congregation had doubled, it was decided to erect a new building. At the meeting which approved the building proposal, the oldest member of the church recited THE SPEECH. Everyone rose spontaneously. This became a tradition in the church. Wherever and whenever THE SPEECH was read the audience would rise in the same fashion as people will stand for Handel's "Hallelujah Chorus."

The new building occupied half a city block. Its auditorium had a seating capacity of 2000. The number 20 or multiples thereof were prominent in the building, indicating that this truly was a church of the 20th century. There were 20 fans in the ceiling, 20 skylights in the roof, and 20 windows to let in the sunlight.

When the building was officially opened (Elder VanDingel had objected to use of the verb *dedicate*), Mayor O'Blarney delivered an address, as was his custom at solemn and festive occasions. He praised the initiative of the congregation for showing the community the way into the 20th century.

Encouraged by its successes, the congregation hired an advertising firm to extol the advantages and privileges of Affirmed Membership. This agency produced a TV commercial which visually demonstrated the value of Affirmed Membership.

It showed a hard-working salesman racing from appointment to appointment in a beat-up Ford, coming home in the evening to a sort-of-average suburban bungalow, which badly needed painting. Then the scene shifted to this man's life after he had become an Affirmed Member. In the second part of the commercial the man leisurely drove a Cadillac to an office adorned with beautiful secretaries, who brought

him coffee and soothing messages. In the evening he went home to a country residence with three garages, and an indoor-outdoor swimmingpool. His lovely wife awaited him with a five-course dinner.

The ad campaign was successful beyond anyone's imagination. The congregation had to hire additional "reps" to teach the Affirmed Membership course. The Leather-Bound Five-Page Bible became a bestseller, and the congregational budget no longer depended on members' contributions.

The Evangelism Committee offered a wide variety of spiritually uplifting items for sale. There were little bottles of water from the river Jordan, miniature arks, ballpoint pens with Bible texts, plastic statues of the Apostle Paul, and even a heavy paper-weight showing Lot's wife caught in a pillar of salt, inscribed with the words: "The Future Lies Ahead." The profit from these and other items covered 90 per cent of the congregation's budget.

Long before the target date set by the denomination, the Fortville Christian Formed Community Church had more than quadrupled its membership. The occasion was well-published and celebrated. The Senior Rep presented an address entitled "The Little Church That Could." As part of the celebration there was a display of historical documents. There were pictures of the first building, as well as a photographic recording of the progress of the construction of the current edifice. There was a first edition copy of the Leather-Bound Five-Page Bible, a video presentation showing the several ad campaigns, as well as a large display of all the previous bulletins. Muted tape recordings of THE SPEECH formed a sort of muzak-like background accompaniment to the displays.

An Affirmed Member couple, interested in history, inspected the old bulletins with great interest. When they surveyed a very old one where the pastor announced an upcoming series of sermons under the title "Devoted to Dort," the woman said to her husband, "I wonder what he meant by that."

"Beats me" her husband replied. "It must have been significant, though."

Carl D. Tied is Senior Rep. of the Fort Christian Formed Community Church in Kington, Ont.

Profile

Japanese alliance issues statement in advance of emperor's death

TOKYO — Prior to Emperor Hirohito's January 7 death, the Japan Evangelical Association issued, in the December issue of its *Japan Update*, the following statement:

We in JEA would like to express our concern for the health of the Emperor and our desire for his recovery.

However, in recognition of the present status of the Emperor's health, we want to clearly give our view on the subject of the funeral ceremony of the Emperor and the enthronement of the next Emperor as follows:

1. According to the Japanese constitution, the Emperor is the symbol of the nation and the people of Japan, but he is not their sovereign.

Thus, in the case of the death of the present Emperor, the Japanese people have the freedom to express their condolences in any manner they

wish.

The government does not have the authority to impose upon citizens a uniform manner in which condolences must be expressed. Therefore, if the funeral ceremony is conducted in accordance with the religious precepts of Shintoism, we must be careful to observe the manner of the ceremony and conduct ourselves according to our conscience based on our faith as Christians, so that the manner of the ceremony shall not violate the principle of the separation of the religious and the political life of its people as established in the Constitution of Japan. Furthermore, we must be careful that, in light of the truth of the Bible, this occasion will not be used as an opportunity for idolatry.

2. With regards to the enthronement of the next Emperor, we must observe the procedure carefully and

conduct ourselves according to our own conscience as Christians.

3. We must be careful that, through this process of the funeral ceremonies for the

present Emperor and the enthronement of the next Emperor, our nation will not be pushed toward becoming a nation subordinated to the Tenno (imperial) system.

"X-day" source of anxiety for Japanese believers

TOKYO — In an article in an earlier issue, *Japan Update*, discussed what "X-day" — verbal shorthand for the day that emperor Hirohito would die — could mean for the church.

It noted that two years of mourning and elaborate ceremony of accession for the crown prince — including 61 Shinto rites — will surely create a major public preoccupation with these curious imperial and Shinto rituals, including "a mystical union of the new emperor with Amaterasu, the ancestral sun-goddess of the imperial household."

Schools throughout the country will "tout 'the Japaneseness' of the nation as symbolized in one people descended from the imperial family. This imperial indoctrination will feed on the

already rising tide of nationalism which flaunts itself in the quasi-official government support of [the] Yasukuni Shrine, and court decisions which invariably strike down attempts to call into question the government's failure to enforce the principle of separation of church and state as guaranteed in the Constitution.

In spite of such constitutional 'guarantees,' the emperor cannot assume authority apart from the Shinto-prescribed accession rites, and the state will undoubtedly lend official support to the whole process, and this in direct violation of the Constitution."

"Foreign" religion

The average Japanese "will tend to back away from what he



Emperor Hirohito as seen in May of 1988.

views as 'foreign religion,' i.e., the Christian church.... this suspicious 'backing off' and return to traditional concepts of Japanese identity... could greatly hinder the church's ability to reach out meaningfully to the Japanese populace, to do effective evangelism, and to impact Japanese society."

Christian X-day watchers have feared that the church would be caught sorely off guard when X-day actually arrived, finding it too late to organize an effective and common voice of protest. But the *Japan Update* article was able to report that the Japan Evangelical Alliance Church (Domei) and several other evangelical denominations had set up special X-day or Yasukuni Shrine study committees. Awareness of the need to respond appropriately to the X-day issue had grown, the article noted — perhaps just in time.

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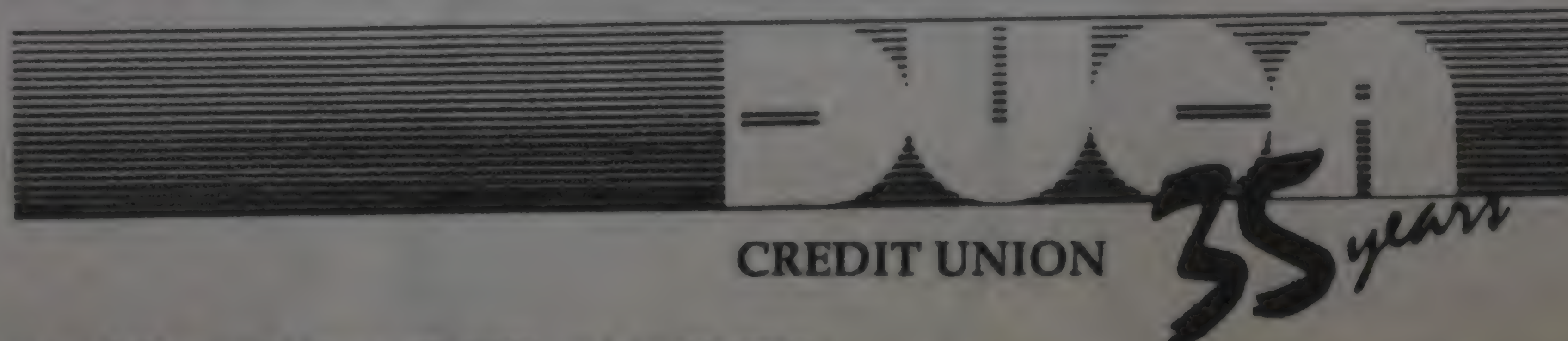
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17

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VANDERVELDE-JAGT: Believing that marriage is ordained by God and in the Spirit of Christian joy, Mr. and Mrs. Henry van der Velde of Caledonia, Ont., and Mr. and Mrs. Albert Jagt of Waterdown, Ont., are pleased to announce the wedding of their children JOYCE and ROBERT-GENE "And above all these put on love, which binds everything together in perfect harmony." (Col. 3:14) The ceremony will take place, D.V., March 4, 1989, in the Immanuel Chr. Ref. Church of Hamilton, Ont. at 2:30 p.m. Rev. R. Stienstra officiating. Rob and Joyce's future address: 172 Pankrow North Hamilton, ON L8H 4G1.	1939 March 2 1989 With joy and thanksgiving to our God we announce the 50th anniversary of our dear parents and grandparents DIRK and JANKE ANJEMA (nee Bakker) We pray that God will continue to keep you both in his care and that you may receive his blessings for years to come. Congratulations and love from us all on this special day: John & Grace Anjema Frances, Jane & Scott, Debbie, Teresa, Richard Keith & Frances Anjema David, Fred, Crystal Lewis & Jeanne Chris, Cindy & Joe, Jennifer, Gary Frances & John Julie & Barry, Cathy, Murray & Ashley, Sandra, Kenneth Joe & Femmy Richard, Stephen, Robert, Shanna Andy & Penny Leanne, Michael Don & Olga Jeremy, Sheri-Anne, Michele, Justin, Nathan Henry & Bev Tiffany Annette & Pete Sonja, Amanda An open house will be held on Saturday, Mar. 4, 1989, from 2-4 p.m. at the Wyoming Chr. Ref. Church. Best wishes only. Home address: 506 Superior St., Wyoming, ON N0N 1T0. 1964 March 7 1989 "Fear not, but through prayer and thanksgiving let all be known to God and the peace of God will keep your hearts and minds on him." (Phil. 4:6,7) JOHN and LENY RUSTENBURG (nee Hoogendam) of Oshawa, Ont. We, their children, are grateful to God for their Christian marriage and the continued blessing they give to us. Grateful children: Corina — Hamilton, Ont. John — Oshawa, Ont. Tania — Winnipeg, Man. Nicole — Oshawa, Ont. Best wishes only. Home address: 225 Barkley Cres., Oshawa, ON L1J 2E7. 1949 February 24 1989 With joy and thanksgiving we will celebrate the 40th wedding anniversary of our parents DONALD and SUSAN WESTENDORP (nee Singor) on February 24, 1989. With love and best wishes for the years ahead from your children and grandchildren: Raymond & Lynn David Harry & Barb Annette, Ryan, Kara Wenda Andrea Adria, Amanda, Michael Diane & Bill Trevor Mary Anne & Lew John & Gayle Bruce Sandra & Kim Bonnie & Henry Jordan Donald Home address: P.O. Box 13, Pointview, R.R. #5, Forest, ON N0N 1J0.	55th anniversary Den Helder Abbotsford Holland B.C. 1934 March 29 1989 HERBERT and JENNY VISSERS (nee Bieze) This is the day the Lord has made for you both, dear parents, grandparents, and great-grandparents. May God be with you, and continue to bless you for many more years. With thankful hearts, your loving children: Bert & Nelly Viszers Ita Pierik Hank & Gertie Viszers Leda & Nick Reedeker 14 grandchildren and 16 great-grandchildren. Home address: 404-33636 Marshall Rd., Abbotsford, BC V2S 1L1. 1964 March 6 1989 "I will never leave you nor forsake you." (Heb. 13:5) With joy and thankfulness to God we are happy to announce the 25th wedding anniversary of our parents PETER and MARY VYN (nee Lunshof) We pray for God's continuing mercy and blessings in the years to come. Congratulations mom and dad. With love from your children: Jacob — Ancaster Debbie & Calvin Voortman — California Kimberly Carol-Ann & Matt (boyfriend) — Ancaster Teresa — Ancaster Open house will be held in the Ancaster CRC fellowship hall Saturday, Mar. 11, 1989, from 8-10 p.m. Home address: R.R.#2, Ancaster, ON L9G 3L1.	On Feb. 3, 1989, the Lord called home, suddenly JOHN K. DEKRAKER at the age of 48 (due to heart attack). Beloved husband of Annie DeKraker (nee Hulst). Dear father of: Sean Peter Carrie Shannon Also survived by parents Abraham DeKraker of Aylmer, Ont., and Jan and Antje Hulst of Aylmer, Ont. Brothers and sisters: Betsie & Andy Dieleman — Aylmer, Ont. Case & Tilly DeKraker — Aylmer, Ont. Marie & Marinus Booy — Springfield, Ont. Bob & Anne DeKraker — Springfield, Ont. Corrie & Bob Hulst — Aylmer, Ont. Eva & Sam Wiebenga — Aylmer, Ont. Marlene & Bill VanHam — Tillsonburg, Ont. Predeceased by his mother Maria DeKraker (1986). Correspondence address: R.R.#5, Bolton, ON L0P 1A0. "Let us give thanks to the God and Father of our Lord Jesus Christ. For in our union with Christ, he has blessed us by giving us every spiritual blessing in the heavenly world. Even before the world was made, God had already chosen us to be his through our union with Christ, so that we would be holy and without fault before him." (Eph. 1:3,4) On Monday, Feb. 6, God called to glory COBY VERBURG at the age of 77. Dearly beloved wife of John Verburg Beloved mother of: Joanne & Ed Hofland — Burlington, Ont. Harry Verburg — Windsor, Ont. Jack & Jane Verburg — Washago, Ont. Mary & Dan Baker — Strathroy, Ont. Dear grandmother of Brian and Leslie, Anne-Marie, Christopher, Dana, Michelle, Johanna, Katherine, Karla, Andrea. Dear great-grandmother of Jesse and Teri. Correspondence address: R.R.#2, Blenheim, ON N0P 1A0.
Thanks				
BROOS: Re: the passing away of Gerrit Broos. We wish to express our heartfelt thanks and appreciation for your prayers, kindness, many cards, letters, flowers and assistance when needed, from relatives, friends, neighbours and especially the pastor and the members of the Rehoboth Chr. Ref. Church in Etobicoke and all friends from the Holland Chr. Homes at 7900 McLaughlin Rd., Brampton, Ont. Anna M.H. Broos (nee Schurlinga) Children: John Frederick and his wife Diane Gerald Frederica (Frieda) Harold Peter Walter Edward Ephesians 1:13,14				
Births				
TAMMING: Gary and Rose (nee Lip) thank God for the precious gift of their first child, a son, JASON TIMOTHY, born on Jan. 20, 1989. A new grandchild for Hank and Evelyn Lip of Grimsby and for Albert and Martha Tamming of Thornhill. Home address: 206 McNeilly Rd., Fruitland, ON L0R 1L0.				
Help wanted				
A mature person, experienced in health care, to help with ill housework and care of a two-year-old. Needed Monday-Friday between 7 a.m. and 6 p.m. Applicant is also to be a companion to a 27-year-old mother of a Mississauga family. Please reply to: Calvinist Contact, File #2515, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.				
	Help wanted Small, modern greenhouse near Niagara-on-the-Lake, Ont. is looking for a young, energetic person willing to work. Possibilities for advancement. Wages to be discussed. Please reply in writing to: File #2514, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, Ont. * Primary/Junior teacher Secondary campus on O'Malley requires: * Science teacher (chemistry, Send applications Henry Kater, Principal Beacon Chr. High School 2 O'Malley Dr. St. Catharines, ON L2N 6N7 (416) 937-7411			
	Help wanted Single person to work on large row crop farm in Southern Alberta. Must have references. Mobile home supplied. Phone (403) 345-1200 or write: Box 1314, Coaldale, B.TOKOLO.			

Classified

Teachers

AYLMER, Ont.: Immanuel Christian School invites applications for possible openings in all grade levels. Preference will be given to applicants who possess the ability to teach in one or more of the following specialty areas: French, phys. ed. (intermediate) and special education. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BELLEVILLE, Ont.: Belleville District Christian School is in need of a primary teacher and a possible junior teacher for the next 1989/90 school year. Interested parties are requested to forward letters of application and resumes to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5 (M. Van Dyk, Principal) (613) 962-7849.

BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings at all levels for the 1989/90 school year. Please send resume to: Ike Witteveen, Principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

BRESLAU: Woodland Christian High School invites applications for September 1989 in all sciences 9-OAC, English 9-OAC, and part-time special ed. Write: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0. Phone (519) 648-2114.

BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the Junior and Intermediate divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.

CAMBRIDGE, Ont.: Cambridge Christian School has an opening at the intermediate level beginning Sept. 1989. Ability to teach French required. Send applications to Peter Van Dyken, Principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3.

DRAYTON, Ont.: Calvin Christian School has a possible opening for Grade 1 for the 1989/90 school year. Due to maternity leave, we also need a Grade 3 teacher from Sept. 1 — Dec. 31, 1989. (There is a possibility of this becoming a full-time position.) The ability to teach French in both positions is a requirement. Please send requests for application forms to: Mr. A.J. Vanderstoel, Principal, Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

JARVIS, Ont.: Jarvis District Christian School invites applications for Grade 2 and 6 as well as for two possible vacancies at the Junior level. An interest in and an ability to teach French, art, music or industrial arts would be an asset. Now in its 35th year, JDCS anticipates an enrolment of 245 pupils in 10 classrooms for 1989/90. Those interested in joining a friendly and enthusiastic staff and a supportive community please send applications and related materials to Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. (519) 587-4444 — school (519) 587-5374 — home.

LINDSAY, Ont.: Heritage Christian School invites your application for junior/intermediate positions, beginning September 1989. Please contact: G. Brock, Principal, 130 Colborne St. W., Lindsay, ON K9V 3T5. Tel. (705) 324-8363.

Teachers

LANGLEY, B.C.: Langley Christian School seeks applications to fill a definite Grade 1 or 2 teachers position as well as a possible intermediate opening for the 1989/90 school year. Send complete resume to: Principal Leo Smit, Langley Christian School, 21789-50th Ave., Langley, BC V3A 3T2. Phone (604) 533-2222.

LEDUC, Alta.: Covenant Christian School invites applications for the 1989/90 school year. Possible openings include Kindergarten, resource room, and the intermediate grades. Applicants for Kindergarten must hold an Alberta ECS certificate by September 1989. Direct inquiries to Lloyd Den Boer, Principal, Box 3827, Leduc, AB T9E 6M7.

LONDON, Ont.: London District Christian Secondary School invites applications for possible openings in the science/math areas for the 1989/90 school year. Please send your letter of application and resume to Mr. H. Keoy, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.

MISSISSAUGA, Ont.: John Knox Christian School requires full-time teachers for openings in Grades 4-7 for September 1989. A Reformed world and life view is necessary. If you would like to join an enthusiastic teaching team in a growing school, please contact Lorna Keith, Principal, at (416) 822-8131 or Anne Veeneman, Education Committee, at (416) 844-6454.

NORTH YORK, Ont.: Willowdale Christian School has a possible opening at the junior intermediate level beginning September 1989. Interested applicants please write or call: Rick Nonnekes, Principal, Willowdale Christian School, 60 Hilda Ave., North York, ON M2M 1V5. Phone (416) 222-1711.

OWEN SOUND: Timothy Christian School has a possible opening for Grade 4 and 5 combination beginning September 1989. Interested applicants please write to: G. Bierma, Principal, 199 4th Ave. W., Owen Sound, ON N4K 4V1.

ORILLIA, Ont.: Orillia Christian School invites applications for possible positions in the primary and intermediate grades, commencing September 1989. Strengths in music and/or French would be an asset. Orillia Christian School is an interdenominational school with 143 students and eight teachers. Please forward resume and/or inquiries to: Mr. George Kamphuis, Principal, Orillia Christian School, Box 862, Orillia, ON L3V 1G6. Tel.: (705) 326-0532.

OTTAWA, Ont.: Ottawa Christian School is accepting applications from suitably qualified applicants for a Grade 1 position with 20 students in the class. Vacancies are anticipated in the upper elementary also. Teachers whose specialties include physical education and French are encouraged to apply. Please send applications to William Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone (613) 722-5836.

RIMBEY, Alta.: The Rimbey Chr. School, situated in beautiful central Alberta is in need of an elementary teacher or junior high teacher. Please send resume to: Henry Vandermeer, Principal, Rimbey Chr. School, Box 1305, Rimbey, AB, P0C 2J0.

Teachers

PRINCE GEORGE: Cedars Christian School situated in the centre of B.C. in the industrial city of Prince George (CS1 #11) is seeking applications, one possibly for Grade 1, the other is a tentative Grade 3/4 assignment. Inquiries may be sent to: Cedars Chr. School c/o Principal, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

RED DEER, Alta.: The Red Deer Christian School has possible openings for the 1989/90 school year in the following areas: Full-time Kindergarten and Grade 2 and part-time French (50 per cent). Interested individuals should direct inquiries and applications to the school at 14 McVicar St., Red Deer, AB T4N 0M2, c/o Mr. R. Duggan.

SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for possible positions at various grade levels. Abilities in the areas of science and music/band would be an asset. Please send your application including resume and professional and personal references to Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 344-4562 — school, (519) 542-5518 — home.

SEBRINGVILLE: Stratford District Christian School. Our school is expanding! We have need of a Grade 3/4 teacher, beginning September 1989. At present 17 students will be in this combination class. Come to Festival City to begin or continue your teaching career. Please include all relevant material with your letter of application and send it to: Peter C. Van Manen, Principal, Stratford District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0.

SMITHERS, B.C.: The Chr. School Society of Smithers and Telkwa, B.C. is in need of a French teacher in Grades 4-12, a teacher for upper elementary language arts and a learning assistance teacher for the 1989-90 school year. Please send all applications to: Glen Ewald, Box 2117, Smithers, BC V0J 2N0. Phone: (604) 847-9833.

ST. THOMAS, Ont.: Ebenezer Christian School has a possible opening for a Grade 2 & 3 combination beginning September 1989. An interest and ability to teach French would be an asset. Interested applicants please send a resume or letters of inquiry to Mr. Tony De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7.

SURREY, B.C.: Fraser Valley Christian High School has possible openings in the areas of: special education, physical education and Bible for the 1989/90 school year. Interested teachers should apply to: Al Boerema, Fraser Valley Christian High School, 15353-92nd Ave., Surrey, BC V3R 1C3.

TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in K-8 for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3602 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173.

Teachers

Calvin Christian School, Hamilton

invites applications for the following positions effective September 1989

Grade 1/2, Grade 2, and Grade 7/8 and part-time special education (60%)

C.C.S. has served the Christian community of the greater Hamilton area since 1952 and anticipates an enrolment of 375 students for the coming school year. If you would like to join a dynamic teaching team offering quality Christian education, please send your resume to:

Mr. A. Ben Harsevoort, Principal

Calvin Christian School

547 West 5th Street, Hamilton, ON L9C 3P7

Phone: (416) 338-2645

Teachers

Brantford Christian School

invites applications for full-time teachers for the school year 1989/90 as follows:

— Kindergarten

— Primary grades

— Upper elementary (possible opening)

Ability to teach French would be considered an asset. Brantford is a community with affordable housing and is only a 15-20 min. drive to Redeemer College or Hamilton.

Please forward resume to:

Mr. C. VanderVeen, Principal

Brantford Christian School

7 Calvin St., Brantford, ON N3S 3E4

Phone: (519) 752-0433 (school) or (519) 752-4100 (home)

REDEEMER COLLEGE

invites applications for the position of part-time instructor in the areas below for the 1989/90 academic year. Applicants should have a master's degree and should be committed to teaching from a Reformed Christian perspective.

Art (Figure Drawing)

Computer Science (Computing for the Sciences, Computer Literacy)

Education (Teaching Mathematics)

Mathematics (various 100-level courses)

Philosophy (Modern Philosophy, Philosophy of History or Philosophy of Language)

Physical Education (Outdoor Education, Fund. & Methods for Basketball Care & Prevention of Injuries)

Theatre Arts (Technical Theatre)

Direct inquiries and applications to:

Dr. Justin Cooper, Vice-President (Academic)

Redeemer College, Ancaster, ON L9G 3N6

Deadline: Until filled

Calvin Christian School Society

of Chatham, operating

Calvin Christian Elementary School

and

Chatham District Christian Secondary School

invites applications for:

Secondary school: history, science (biology concentration), French and guidance

Elementary school: Grade 5, upper elementary and vice-principal

(Majors in P.E., music and French especially encouraged to apply.)

We are seeking creative, dynamic, Christian teachers to join our team. If you are committed to excellence in education for service in Christ's Kingdom, we are interested in you.

Interest rate update:

ity, where you will find

a, Principal

ian Secondary School

am, ON N7M 3V4

) 352-4591

r, Principal

istian School


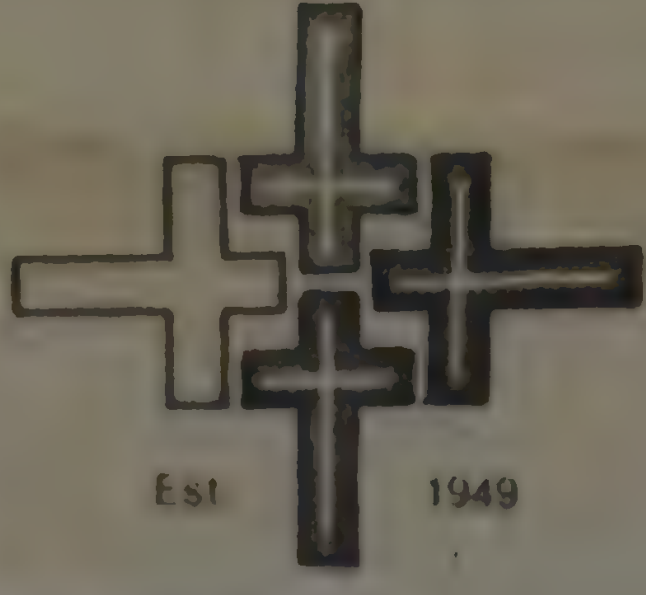

atham, ON N7M 4G5

519) 352-4980

years

angeville Oshawa

Classified

<div><p>Teachers</p><p>WOODSTOCK, Ont.: John Knox Christian School. We will be in need of a special education/remedial teacher for the 1989/90 school year. We also have possible openings in the primary and intermediate divisions. Please direct your inquiries and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Drive, P.O. Box 243, Woodstock, ON N4S 7W8. Phone school (519) 539-1492 or home (519) 539-2117.</p></div> <div><p>Vacations</p><p>LANG'S RESORT Cottages and campgrounds RICE LAKE</p><p>Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p></div>	<div><p>Teachers</p><p>Duncan Christian Elementary School has a vacancy for Grade 3 and possible vacancies in Grades 4 and 5.</p><p>We are an interdenominational school with an elementary enrolment of 160, situated on beautiful Vancouver Island. Please address inquiries to: Mrs. J.M. Spyksma at Duncan Christian School Box 844, Duncan, BC V9L 3Y2</p></div> <div><p>Calvin Christian School 245 Sutton Ave., Winnipeg, MB R2G 0T1 Due to continuing growth and the imminent expansion of the facilities we are soliciting applications for the following positions: Grade 2, Grade 4, and Grade 5 A strong possibility for an additional jr. high (7-9) teacher also exists. We currently have 274 students and a staff of 15 who are ably assisted by two remedial teachers and classroom aides. Construction of the new facilities will commence, D.V., March 1, 1989, and when completed an additional 15,000 sq. feet will have been added to the present facilities. Interested applicants should send their letters and resume to Mr. John Doornbos, Principal, at the above address or phone (204) 338-7981 for further information.</p></div>	<div><p>Teachers</p><p>Obituaries</p><p>The Board of the Association for Christian Education of St. Catharines express their sympathy and love to Mrs. Hessa Dykstra in the death of her husband and our colleague on the Board, ANDY DYKSTRA We thank the Lord for all that he has given us in Andy Dykstra — the dedication, the love, and the enthusiasm with which he served. <i>"How priceless is your unfailing love! Both high and low among men find refuge In the shadow of your wings, O Lord." (Psalm 36:7)</i> The Association for Christian Education St. Catharines, Ontario</p></div> <div><p>Teachers</p><p>Teachers</p><p>Due to retirement and expansion, Vernon Christian School, located in the beautiful North Okanagan Valley of B.C., is accepting applications for a K-8 principal-teacher and also teachers for Kindergarten, Grade 3/4 and/or possible 5/6 combination. Apply to: Search Committee, Vernon Christian School Site 19-A, C-4, R.R.#3, Vernon, BC V1T 6L6 Tel.: (604) 545-7345</p></div> <div><p>Help wanted</p><p>Help wanted</p><p>Program co-ordinator Sought by Aboriginal Rights Coalition (Project North) Based in Ottawa, this person would assume responsibility for implementing the mandate of this interchurch coalition. Responsibilities to include planning and implementing national assemblies, cultivating partnership with member church bodies, networking with aboriginal organizations, and assisting the development of regional network groups. Qualifications include written and oral communication skills, commitment to aboriginal justice from an ecumenical stance, skills in organizing, managing and interpersonal relationships. Bi- or multi-lingual capacity is an asset. Salary: \$32,000-34,000 Letter of application with resume and names of references can be submitted to: Menno Wiebe 134 Plaza Drive, Winnipeg, MB R3T 5K9 Tel. (204) 261-6381 Deadline for application March 25, 1989</p></div> <div><p>REDEEMER COLLEGE INVITES APPLICATIONS FOR A NINE-MONTH SESSIONAL POSITION IN RELIGION AND THEOLOGY which begins August 1, 1989 To teach courses on a full- or part-time basis in Old and New Testament, ethics or world religions and, at the seminary level, introduction to theology or New Testament interpretation. Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the College and should hold at least a master's degree; a doctoral degree is preferred. Letters of applications should be sent to: Dr. Justin Cooper, Vice-President (Academic) Redeemer College, Ancaster, ON L9G 3N6 Deadline: March 31 filled</p></div>
<div><p>We have a vision ...</p><p>Share our vision</p><p>Calvinist Contact</p><p>I want to subscribe to Calvinist Contact. Here is my cheque for: \$28 (1 year) <input type="checkbox"/> \$53.50 (2 years) <input type="checkbox"/> Please start my subscription today. Name _____ Address _____ City _____ Prov./State _____ Code _____</p><p>Calvinist Contact 261 MARTINDALE ROAD UNIT 4 ST. CATHARINES, ON L2W 1A1</p></div> <div><p>See Events page 17</p></div>	<div><p>EDMONTON CHRISTIAN SCHOOLS</p><p>— ELEMENTARY TEACHERS — JUNIOR HIGH TEACHERS — FRENCH, MUSIC SPECIALISTS — SPECIAL EDUCATION TEACHERS — ASSISTANT PRINCIPAL If you are interested in any of these positions, please send your resume and application to: Mr. P.C. Prinsen North Edmonton Chr. School 13470 Fort Road, Edmonton AB T5A 1C5 Telephone (403) 475-2818 The Edmonton Chr. Schools operate four day-schools offering Christ-centred education to 1,000 students.</p></div> <div><p>Association for Christian Education of St. Catharines</p><p>Providing Christian education for 260 Christian families in the Niagara Peninsula, the Association for Christian Education invites applications from teachers for the following openings for September, 1989. Elementary campus on Scott Street grades K-8 requires; * Primary/Kindergarten teacher (half-time) * Primary/Junior teacher Secondary campus on O'Malley Drive grades 9-12 requires; * Science teacher (chemistry, biology) Send applications or inquiries to: Henry Kater, Principal Beacon Chr. High School 2 O'Malley Dr. St. Catharines, ON L2N 6N7 (416) 937-7411 Jim Vreugdenhil, Principal Calvin Mem. Chr. School 300 Scott St. St. Catharines, ON L2N 1J3 (416) 937-6302</p></div>	

Classified/Events/News

Help wanted

Heating & Cooling Service Technicians

Our Hamilton and Cambridge Service Departments have openings available for motivated, experienced mechanics for the residential and commercial fields. The applicant should possess a Gas Fitters license, two years related HVAC experience and good communications skills.

THESE POSITIONS OFFER:

- Union Wages — CLAC
- Comprehensive Benefits Package
- Uniform Allowance
- Training Programs
- Supportive Team-Oriented Staff

For a personal interview, please send resume or contact:

William Zandstra, Service Manager
BOONSTRA & REIDING LTD.
630 Dundas St. West, Hamilton, ON
(416) 689-7951

Help wanted

Vancouver-area ministry opens doors for single mothers

NORTH VANCOUVER, B.C. (MCC) — For Elvera Corben, it all started 12 years ago when a single mother shot her two children and then turned the gun on herself. The mother and her 12-year-old daughter were wounded; her 14-year-old son was dead. Corben, then an emergency room nurse in a Vancouver, B.C., hospital, nursed the injured mother and child. When she learned that the pressure of being a single parent had caused the woman to commit the horrible act, Corben decided she must do something to help women like

her.

The result is the Open Door, a ministry which offers support to single mothers. Operated out of three Vancouver-area churches, the Open Door offers single mothers quality child care several mornings a week so that they can go to medical and legal appointments, classes or visit social workers. Volunteers help the mothers to access social services, find decent housing and offer personal counselling. A free meal is provided for mothers and children, followed by Bible study for the adults.

Corben, a mother of three, created the Open Door as an "extended family" for single mothers who don't have access to supportive relatives. "We just wanted to be a sister or mother to the women," she says.

In addition to North Vancouver, Open Door ministries are operated in Aldergrove and Sardis. Corben supervises the operation for the four, in addition to working at the Open Door in North Vancouver. Two other churches, in Abbotsford and White Rock, plan to begin Open Door ministry in the near future.

Help wanted

Help wanted

Calvin Chr. Ref. Church, Ottawa, Ont.

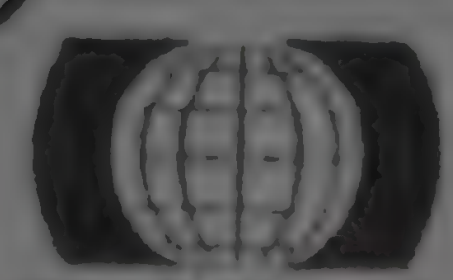
is seeking a

youth pastor

We invite those who are interested to write or call Anky Bergmans, Chairperson, Search Committee., 99 Canter Blvd., Nepean, ON K2G 2M6. Phone: (613) 224-1250 after 6 p.m. Job description and further information available on request.

Real Estate

Real Estate



Real Estate news from Bill Lenters

Penetanguishene, Ont.

(705) 549-3873 Res.

(705) 549-3104 Office

Are you looking for:

1. Cottage or Cottage Lot
2. Retirement Home or Condo
3. Acreage or Hobby Farm
4. Gas station — Restaurant Business
5. Dutch Bakery and Coffee Shop
6. Island Properties
7. Land for Development

then consider the area of Midland and Penetanguishene.

FOR MORE INFORMATION CALL BILL LENTERS NOW!

For Rent

For Rent

SPACE AVAILABLE FOR LEASE TO CHRISTIAN ORGANIZATIONS

With the purchase of the Hamilton District Christian High School building this year, the Immanuel Christian Reformed Church is considering leasing space to non-profit Christian organizations. The location is very accessible in the Central Mountain area, close to downtown Hamilton. Interested parties may contact:

Mr. Rick Verkerk
c/o Immanuel Christian Reformed Church
61 Mohawk Rd. W., Hamilton, ON L9C 1V9
Phone 765-6103 (after 6 p.m.)

Events

Events

Worship that celebrates conference

Sponsored by

Zion Christian Reformed Church

Friday, April 14, 7 p.m. to Saturday, April 15, 4 p.m. Consisting of worship, praise, teaching, workshops and fellowship.

Participants, Pastors Dirk Hart, John Visser, Henry Wildeboer, Karl House, worship leaders, musicians, etc., from Zion.

For ... pastors, elders, worship committee members. A letter with details was sent to the clerk of each CRC in Ontario.

Cost ... Registration, food, bed ... \$35. Limit, 125 people.

For more information talk to your council or contact us, **WORSHIP CONFERENCE**, Zion Chr. Ref. Church, 409 Adelaide Ave. E., Oshawa, ON L1G 2A2. Telephone: (416) 723-0131.

Events

Events



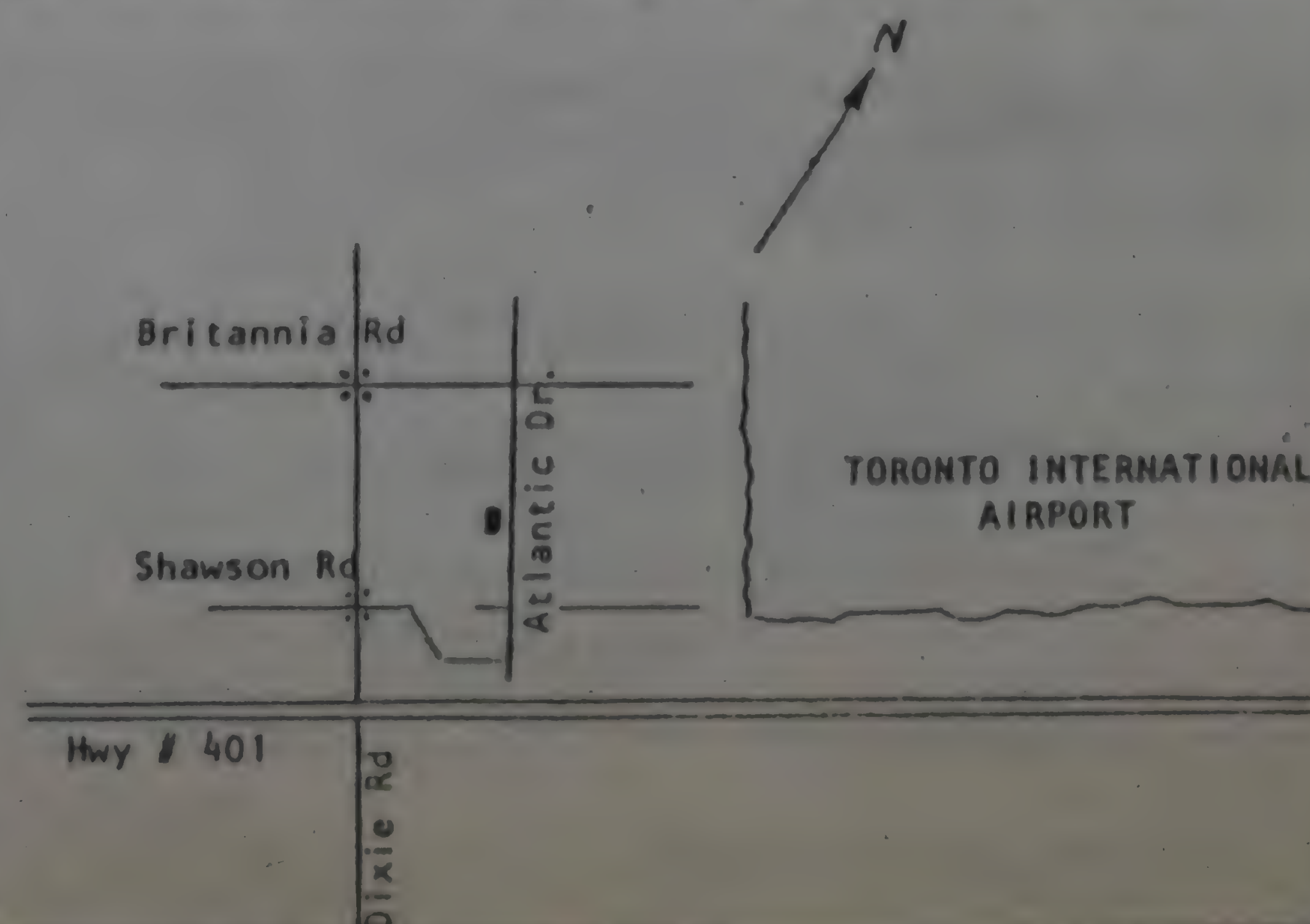
Christian Labour Association of Canada

INAUGURATION OF ITS NEW HEAD OFFICE and OPEN HOUSE

On Saturday, March 4, 1989, the Christian Labour Association of Canada will have an **Open House** at its new Head Office building in Mississauga, Ontario from 1:00 to 5:00 p.m. At 2:00 p.m. there will be a brief ceremony in which we will officially open the new facilities and thank God for his goodness towards CLAC during the past 37 years. We invite all members and friends of CLAC, as well as all those who in one way or another contributed towards the new building to come and celebrate with us.

Refreshments will be served.

The address is: 5920 Atlantic Drive, Mississauga (at the northeast corner of Hwy #401 and Dixie Road)



A new life

Corben's goal for the ministry is to "introduce single mothers to Jesus, to a whole new way of life, a way of life which is not destructive," she says. "It's not good enough to only go to church. They need to feel good about themselves, develop parenting skills, learn how to have loving relationships with men without having sex, learn about the unconditional love of God."

The women come from a variety of backgrounds. Rhonda (not her real name), 33, fled her home in British Columbia's interior with her three children when her ex-husband threatened to harm her. She learned about the Open Door in North Vancouver through a pamphlet in a library. While her children are being looked after at the Open Door, she is studying at a local college.

Brenda (not her real name), a young mother of two, started coming to the Open Door after her husband left her, saying he didn't want to be a parent anymore. Now she comes to the Open Door for support.

Cathy (not her real name), 26, says that the Open Door is "a place to come where we can talk openly about hard times we are going through." She is the mother of two, her second child was born in January. The pregnancy was not planned; she's not relating to the baby's father. She made an appointment for an abortion, but changed her mind at the last moment. She received support during her pregnancy at the Open Door.

Almost all of the women who come to the Open Door are on welfare. The free meals and a community clothing bank help them to stretch their meagre incomes.

While the mothers attend to business or go to school, the kids sing, listen to stories and do crafts. "We really stress that programs for the kids have to be good," says Corben. "Through most of their life they'll feel second class because they're welfare kids. We want them to feel first class here."

Events/News

Mulroney asked to urge Bush to work for solution to Central American conflicts

TORONTO (ICCHRLA) — Canadian church leaders called upon Prime Minister Brian Mulroney “to press the need for negotiated political solutions to regional conflicts” in Central America during U.S. President George Bush’s

February 10 visit to Ottawa. The leaders of 10 Canadian churches and church organizations believe “Canada should call on the U.S. president to initiate bilateral talks immediately with the government of Nicaragua, to

end the economic embargo and normalize relations between the two countries.”

In their letter to Mulroney, they also urged the prime minister “strongly to encourage Mr. Bush to promote political negotiations in El Salvador between the government and the opposition Farabundo Marti National Liberation Front/Democratic Revolutionary Front (FMLN/FDR).”

The letter pointed out that during the past eight years as many as 150,000 people have been killed and more than two million forced to flee their homes in “a crisis of unprecedented proportions” in Central America.

“Unfortunately, the Reagan administration’s emphasis on military solutions to regional problems has only exacerbated the situation.”

The church leaders believe the Canadian government’s “leadership and initiative in support of negotiated and political solutions are extraordinarily important at this critical moment.”

St. Paul’s College invites students to join Dr. Francois Gerard and Dr. Rem Kooistra in the Travel Seminar RS 369D

EXPLORING THE ROOTS OF CHRISTIANITY

Course Description: A travel seminar on the historical roots of Christianity and its relation to Judaism and Islam. Students will visit Jerusalem and its surroundings, the Jordan, the Dead Sea and Galilee. During the second week they will travel via Beersheba to the Sinai and from there to Cairo and Alexandria.

Date leaving Toronto: April 28, 1989
Return to Toronto: May 15, 1989

Cost \$2,486.00
Academic credit: 1 point

Some workshops will be announced during the Winter Semester. A list of required and recommended readings is available. For enrolment forms come to St. Paul’s College, Waterloo. For more information call (519) 885-1460 or contact Remkes Kooistra at home (519) 885-6105

Festival of Praise

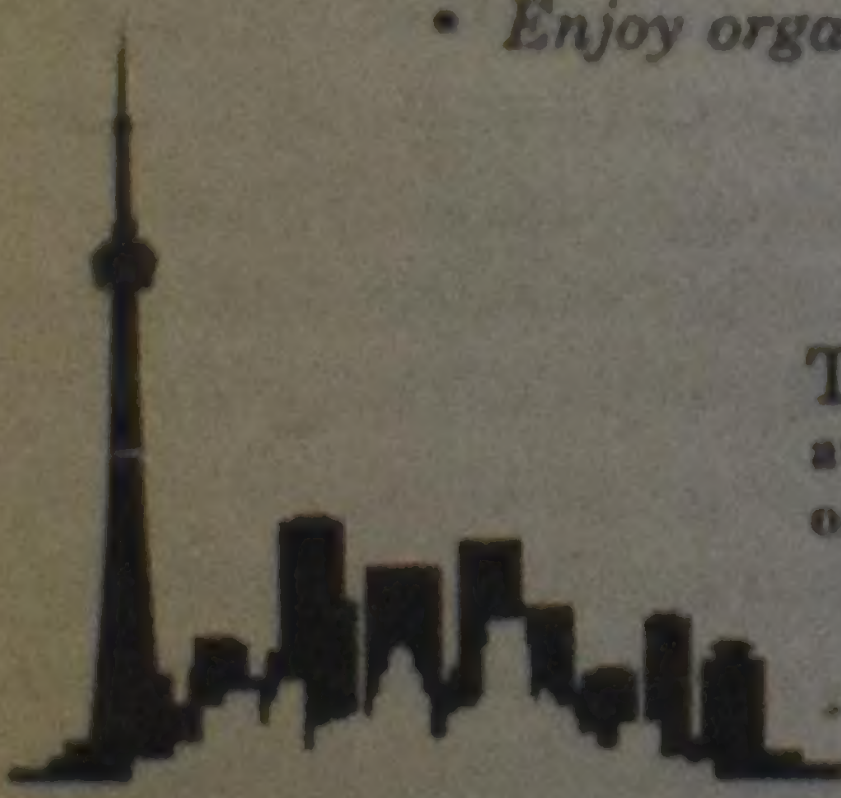
Ontario Christian Male Choirs
Spring Concert

April 8th, 1989 7:30 p.m.
Doors open at 7:00 p.m.

St. Paul’s Anglican Church, 227 Bloor St. East, Toronto
Plenty of parking at Manufacturers Life lot, 250 Bloor St. E.

Hear male choirs from : Brampton Chatham Sarnia St. Thomas Burlington Hamilton St. Catharines

Host Choir: “The Choraliers” - Brampton
Enjoy organ, brass and audience participation.



Tickets: \$8.00 per person
available at the door or from Choir Members,
or mail \$8.00 per ticket to:

“Festival of Praise”
7900 McLaughlin Rd. Apt. H702
Brampton, Ontario L6V 3N2
(or call (416) 873-1643 for information)

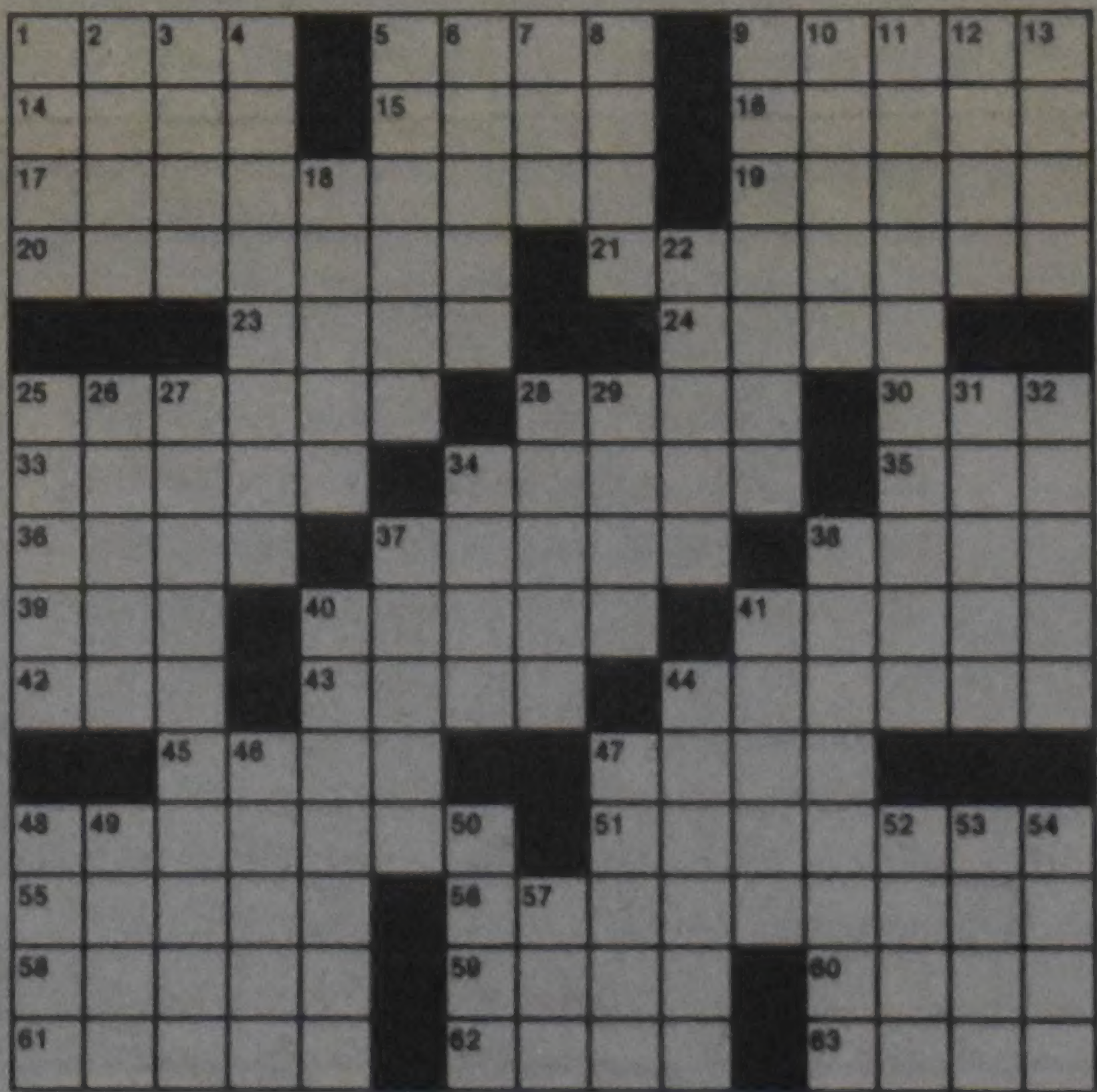
Calendar of Events

- Mar. 1-4 Organ recitals by Carel Chr. Schulz, organist of Amsterdam’s “Jerusalem Kerk.” Mar. 1: at 8 p.m. in Calvin CRC, Dundas, Ont.; Mar. 3: at 8 p.m. in Covenant CRC, St. Catharines, Ont.; Mar. 4: at 8 p.m. in Providence CRC, Beamsville, Ont.
- Mar. 2 Homestead’s Tenth Annual Meeting at 8 p.m. in Mount Hamilton CRC, Hamilton, Ont. Speaker: Michael Geisterfer. Theme: “The Wounded Healer.” Special music: Heather Kikkert.
- Mar. 2-4 Kingsview ’89 — Open House at The King’s College, Edmonton, Alta.
- Mar. 3 Mission Emphasis Family Night, sponsored by Quinte area CRCs. Keynote speaker: Dr. Joel Nederhood. Topic: “Mission and Conversion.” Special music etc. At 7:30 p.m. in the Calvary Temple, Hwy. 2 West, Belleville, Ont.
- Mar. 4 Inauguration of CLAC’s new head office and Open house from 1-5 p.m. at 5920 Atlantic Drive, Mississauga, Ont. (N/W corner of Hwy. 401 and Dixie Rd.). Come and celebrate! Refreshments will be served.
- Mar. 6-7 RCBPA Fifth Annual Convention at the Holiday Inn, Burlington, Ont. Theme: “Stewardship, Christian Responsibility in Business.” For info. call (416) 524-1203.
- Mar. 10-18 Organ recitals by Andre Knevel. Mar. 10: Can. Ref. Church, Abbotsford, B.C.; Mar. 11: Maranatha Can. Ref. Church, Surrey, B.C.; Mar. 14: St. Augustine Anglican Church, Lethbridge, Alta.; Mar. 15: Bethel CRC, Lacombe, Alta.; Mar. 17: Gaetz United Church, Red Deer, Alta.; Mar. 18: Emmanuel CRC, Calgary, Alta.
- Mar. 22 Stained Glass Concert “Beautifully Bach” featuring the Hamilton Philharmonic (Boris Brott, conductor), and Redeemer College Choir (Christiaan Teeuwssen, conductor) and soloists. At 8 p.m. in the Redeemer College Auditorium, Ancaster, Ont.
- Mar. 30 CFFO Provincial Board meeting from 10 a.m. to 4 p.m. in the CRC, Georgetown, Ont. For info call (519) 837-1620 (a.m.), or (519) 338-3214 (p.m.).
- Apr. 1 Christian Family Support Group (for the long-term mentally ill) meets at 10:30 a.m., Banquet Room, Christian Horizons, Elmira, Ont. For info. call Gerry Denbok at (416) 639-1075 or 637-9151 (bus.)

Weekly Crossword

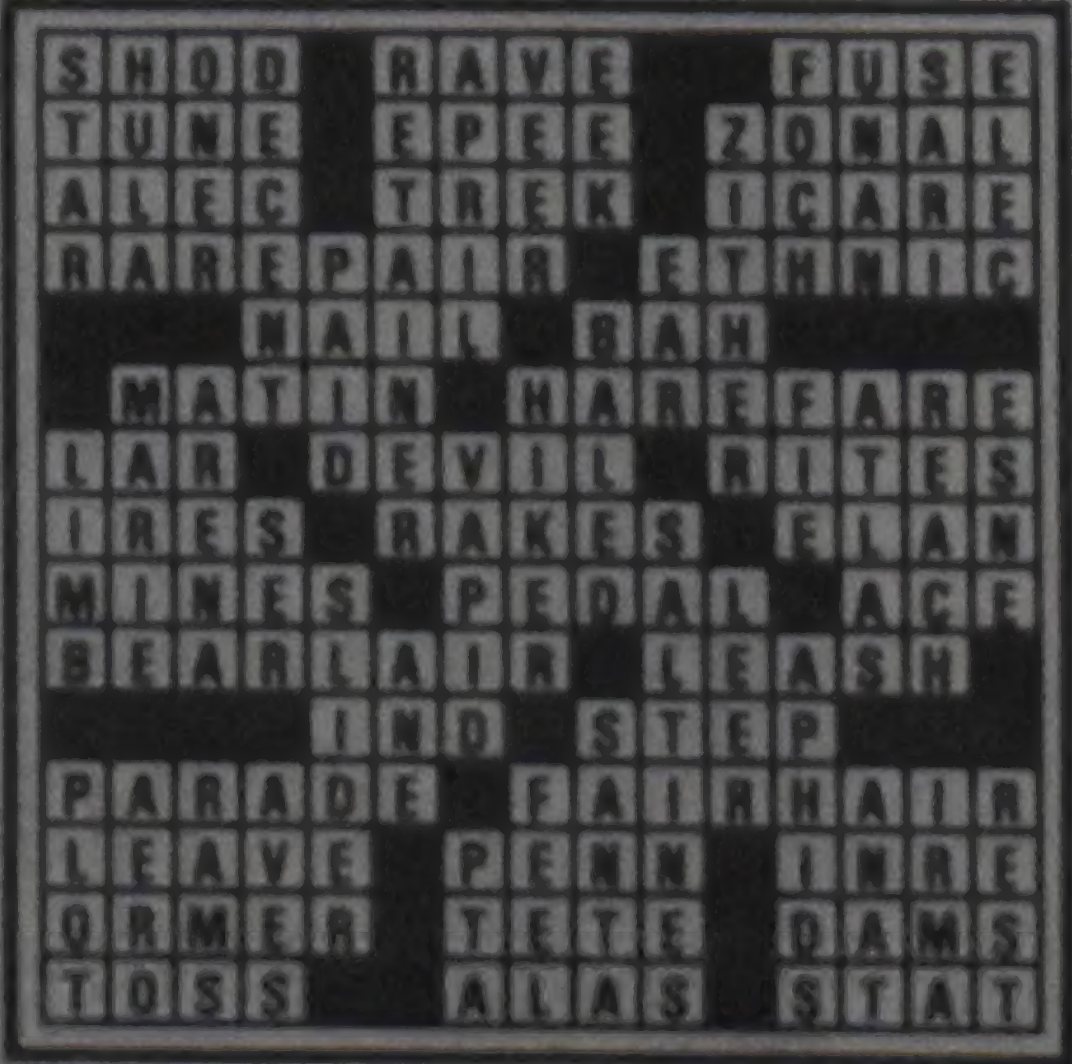
by Elizabeth Arthur

- ACROSS
- 1 Uses a switch
 - 5 Huron’s neighbor
 - 9 Industrialist
 - 14 Scope
 - 15 Actor Sean
 - 16 Anoint old style
 - 17 Practical joke of a kind
 - 19 Factions
 - 20 Son of David
 - 21 Single performance
 - 23 Use a bus
 - 24 — fix
 - 25 Monastery heads
 - 28 Pudding starch
 - 30 Way: abbr.
 - 33 Anklebone
 - 34 Actress Black
 - 35 Edge
 - 36 Love god
 - 37 Cheapskate
 - 38 Eat in style
 - 39 In the past
 - 40 Tiny insects
 - 41 Burn lightly
 - 42 Sweater size: abbr.
 - 43 Roman date
 - 44 Old hand
 - 45 Blood: pref.
 - 47 Relative of etc.
 - 48 Environmental science
 - 51 Root sprouts
 - 55 Jourdan or Hayward
 - 56 Fall guy
 - 58 Purl or Christian
 - 59 Gaelic
 - 60 Concerning
 - 61 Llama’s home
 - 62 Whiskeys
 - 63 Scoundrels



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Last Week’s Puzzle



- DOWN
- 1 Soviet news agency
 - 2 It. river
 - 3 — Armstrong
 - 4 Ear part
 - 46 Omit a syllable
 - 47 Wipe out
 - 48 Raines or Logan
 - 49 Invent
 - 50 North Sea feeder
 - 52 A Chaplin
 - 53 Aromatic plant
 - 54 Holy women: abbr.
 - 57 Yell

Calvinist Contact

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261 Martindale Road
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St. Catharines, ON
L2W 1A1



Lord, in your light we see light

London District Christian Secondary School

25th Anniversary Celebrations
Friday, October 20, 1989 Saturday, October 21, 1989

24 BRAESYDE AVE., LONDON, ON N5W 1V3 (519)455-4360



Dutch

De bakker

De straat gaat open voor haar stoet van slaven,
en doet de dag zichzelf zijn door geluid.
De kleine bakker gaat zichzelf begraven,
zo langzaam gaat de wagon voor hem uit.

Hij neemt tersluiks zijn pet af voor de honden,
in heel de wijk waardoor zijn wagon rijdt.
De kleine bakker doet zijn laatste ronde
alleen maar door de regen begeleid.

De vrouwen presenteren hem sigaren.
De wagon is zo zwaar, alsof een hand
er al die broden van die vijftig jaren
had ingeladen, voor de laatste klant.

De wagon is een schip, dat hij laat zinken.
Zelf blijft hij rechtop staan in de kajuit.
Ze laten hem een kopje koffie drinken,
hij drinkt het staande in de keuken uit.

Hij loopt de straat op met gesloten ogen,
onfeilbaar in de sporen van zijn voet,
Maar onder het wasgoed dat daar hangt te drogen,
bukt hij iets lager, dan hij bukken moet.

Hij voelt de muren van de straat al wijken,
de deuren glijden grijs aan hem voorbij.
Hij blijft bij 't hekje naar de heesters kijken
"Ze bloeien nog maar door, mevrouw," zegt hij.

Als hij de boom ziet, die hij nog zag planten,
legt hij zijn hand verwonderd om de stam
in het tuintje van de laatste van zijn klanten,
waar hij als jongen al bezorgen kwam.

De bel gaat als een boor door zijn gedachten
maar om zijn broodmand hangt de oude geur.
Ze zijn niet thuis, en hij gaat zitten wachten.
Hij kan niet weggaan van de laatste deur.

Hij zit te kijken naar de bos seringen
die iemand meegaf, met een steels gebaar.
De straat staat vol met zijn herinneringen,
de regen ruist de jaren bij elkaar.

De deuren hebben hem ontslag gegeven,
de wijk ligt om zijn grijze haar verwaaid.
De stoep zet koud een streep onder zijn leven,
de wagon staat verdwaald, half omgedraaid.

Aan wie moet hij zijn laatste brood verkopen?
Hij legt zijn hoofd neer op zijn tas met geld.
Toen deed hoog boven God zijn deur maar open,
alsof hij daar bij Hem had aangebeld.

Dichter onbekend.

Persoverzicht

Carl D. Tuyl



President Bush kwam op visite in Ottawa. Het was een zes uur vluggertje zonder fanfare, vlagvertoon of duet serenades. Monsieur wilde een anti-zure-regen-verdrag met de burenen. Een verdrag zou echter eventueel goedgekeurd moeten worden in het Amerikaanse Congres, en President Bush stelde een meer effectieve, minder tijd-rovende oplossing voor: een onderlinge afspraak. Monsieur had natuurlijk graag dat verdrag willen hebben. Dat zou een kleurrijke pluim op z'n hoed geweest zijn. President Bushs voorstel was nuchterder, zakelijker, en had meer kans op sukses. Verdrag of afspraak of overeenkomst; het blijft ons lood om oud ijzer zolang de vervuiling maar bestreden wordt.

★★★★

Tijdens de Meech Lake besprekingen gaf Monsieur te kennen dat hij in de benoeming van senators rekening zou houden met provinciale wensen en voorkeur. Premier Don Getty van Alberta wil die belofte nu eens op de proef stellen en er zijn zelfs geruchten, dat in de komende verkiezingen in Alberta de kiesgerechtigden de gelegenheid zullen hebben hun stem uit te brengen op een senator. Monsieur beroept zich nu op dat afgezaagde politieke refrein: "zo had ik het niet bedoeld."

★★★★

Paul Martin, Liberale aspirant partijleider, gaf John Turner weer eens een fikse schop tegen de schenen en nauwelijks onder de tafel. Al dat gezeur over het

handelsverdrag met Amerika was een doodlopende straat, zo zei Martin. Martin wil graag de bezem zijn die de Liberale Partij schoon zal vegen. Zoals gewoonlijk is het ook daar de ouwe garde in konflikt met de jongere gelederen. Mocht Martin ooit het Liberale stuur in handen krijgen dan gaan er heel wat ouwe getrouwen met pensioen.

★★★★

U weet wel dat met de aankoop van tweedehands auto's uiterste voorzichtigheid geraden is. De regering is niet altijd zo voorzichtig. De regering kocht een paar aftandse schuiten in Griekenland met de bedoeling die boten als mijnenvegers te laten fungeren. Het kostte \$2.75 miljoen, en volgens marine deskundigen is de oude betiteling "goedkoop-duurkoop" in dit geval wel toepasselijk. Hopelijk kunnen de boten de tocht naar Halifax halen zonder onderweg te zinken.

★★★★

Is er nog hoop voor het Meech Lake akkoord? In medische termen is er reden tot bezorgdheid, zoals de dokter vroeger zei. In New Brunswick gaan de openbare vergaderingen over het akkoord nog steeds door en meer en meer individuen en groepen geven hun afkeuring te kennen in een eentonig refrein.

★★★★

Een publiek opinie-onderzoek wees uit dat 93 procent van getrouwde Canadezen nog steeds verliefd zijn op hun echtgenoten, en 83

procent gaf te kennen dat ze hun echtgenoot weer zouden trouwen in geval van keuze. Dat is bemoedigend nieuws. Niet zo mooi is het nieuws dat op "Valentijn's Day" rozen voor \$10,- per stuk werden verkocht. Liefde is niet goedkoop.

★★★★

De Canadese ambassade in Washington wordt één van de bezienswaardigheden voor toeristen die de Amerikaanse hoofdstad "doen." Er was nog al wat opgewonden reactie toen Zijne Gepensioneerde Majesteit zijn vriend architect Arthur Erickson de opdracht gaf, maar iedereen geeft toe dat het resultaat alle verwachtingen te boven gaat. Zijne Gepensioneerde Majesteit was geen amateur in het herkennen van artistieke talenten of in vrouwelijk schoon.

★★★★

Raad eens welke premier ook onafhankelijkheidsneigingen in de boezem voelt opstijgen? Wilhelmus Maria! Hij beroept zich op een uitspraak van Ottawa in het jaar 1871 waarin British Columbia een zekere onafhankelijkheid zou zijn toegezegd. Ook gij Wilhelmus?

★★★★

En pseudo-theologische roman van de hand van de schrijver Salman Rushdie veroorzaakt grote opschudding onder Mohammedanen. Irans Khomeini heeft zelfs iedereen die maar wat met de publikatie van dat boek te maken heeft gehad, ter dood veroordeeld. Ter dood veroordeling gaat trouwens nogal vlot in Iran. Openbare executies aan de galg trekken veel publiek in dat land.

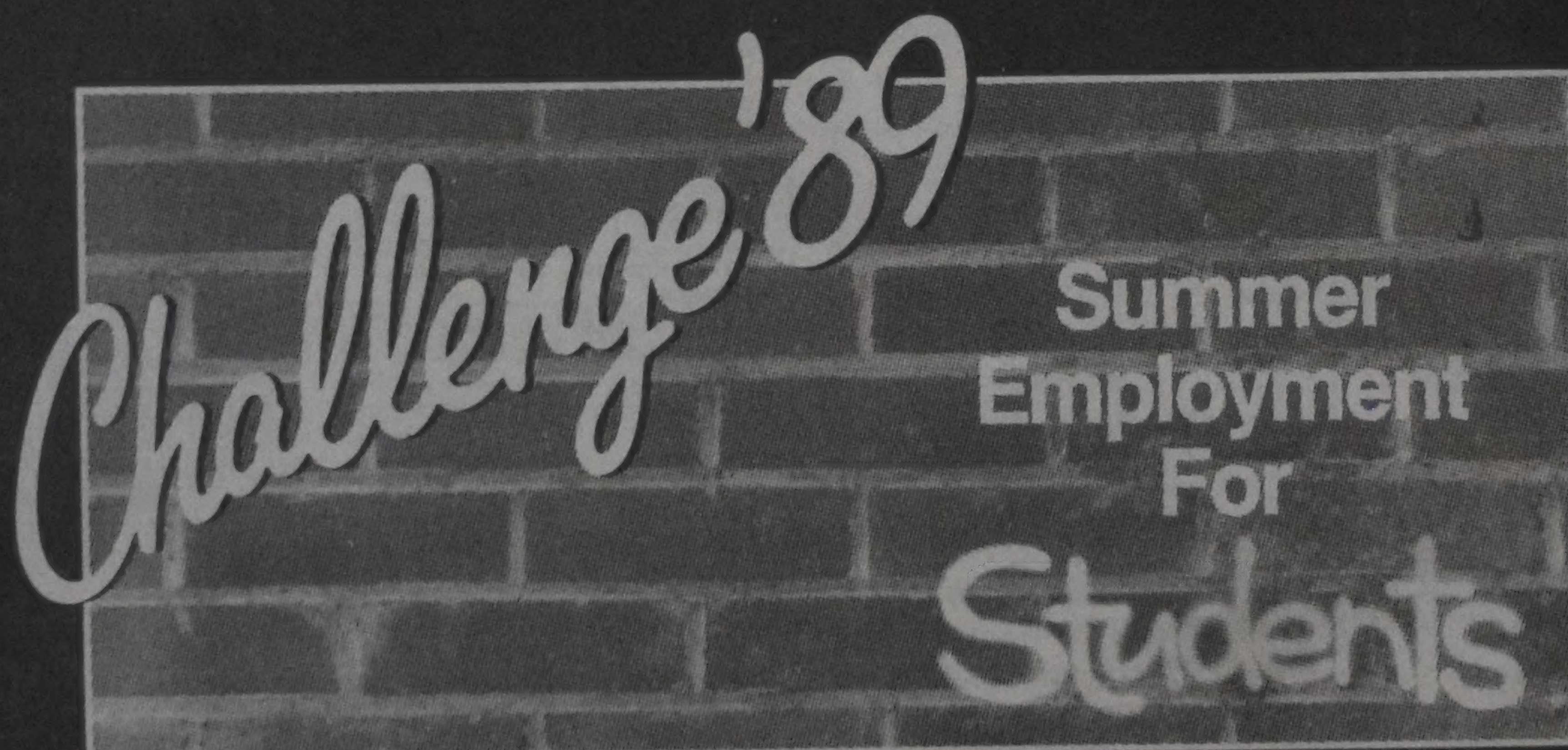
★★★★

Burgers in Israël krijgen zo langzamerhand genoeg van de onrust en het geweld in hun land. Een publiek opinie-onderzoek aldaar wees uit, dat tenminste 66 procent van de bevolking het Gaza en West-Oever gebied aan de Palestijnen zou willen geven als een prijs voor vrede. Het is maar de vraag of dat onderzoek ook gehouden werd onder de Israëlische burgers die in die gebieden wonen. Wedden van niet! Canada heeft bepaald ook geen vooruitstrevend Midden-Oosten beleid. Er is geen officieel Canadees contact met de Palestijnen. Ondanks ontkenningen van Regeringszijde is het een feit dat Israël zelf doorlopend, al zij het onofficieel, contact heeft met de PLO.

★★★★

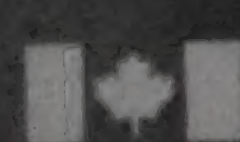
Het Vatikaan publiceerde een dokument waarin de apartheids-politiek van Zuid-Afrika scherp werd veroordeeld. In zekere zin is dat "een pot-verwijt-de-ketel" geschrift. Het Vatikaan propageert apartheid voor het altaar. "De splinter in buurmans oog is duidelijker zichtbaar dan de balk boven je

Vervolg op pagina 19 ...



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Jean J. Charest

Canada

Persoverzicht

Carl D. Tuyl

... vervolg van pagina 18.
eigen neus" heeft iemand eens gezegd. In Zuid-Afrika heeft de tijdelijke president — F.W. DeKlerk — het westerse idee van democratie bekritiseerd.

★★★★

Er zijn hernieuwde pogingen aan de gang om de vrede in Midden Amerika te

bewerkstelligen. Staatshoofden van de door oorlog geteisterde landen bezinnen zich op oplossingen.

★★★★

In de buurt van Brisbane in Australië regende het letterlijk vis. Een wervelwind zoog de vissen uit de zee en deponeerde ze boven land. Het waren meest sardientjes.

Ik hoorde een weerbericht waarin van 50 procent kans op sneeuw gesproken werd. Er verrees een vraagteken in de afdeling van mijn hersencellen waar twijfel huisvest. Als er vijftig procent kans op sneeuw is, is er natuurlijk ook vijftig procent kans op geen sneeuw, nietwaar? Vijftig procent kans en 50 procent geen kans dat zegt

een mens niet veel. Of heb ik dat verkeerd? Zulke voorspellingen komen altijd uit dunkt me.

★★★★

En een veteraan ouderling herinnerde me aan een oorlogsmoppie. Er was een Hollandse burger die de Duitse soldaten steeds begroette met "Heil Rembrandt." Toen hem

gevraagd werd naar uitlegging omdat de korrekte groet "Heil Hitler" was, antwoordde hij: "Ja, maar wij hebben ook een beroemde schilder."

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ont.

Ezels als voorbeeld voor plurale kerk

Een 'stripverhaaltje' over ezels, daar kunnen we nog wat wijzer van worden. Het zou zelfs ezelachtig dom zijn als we niets van deze dieren zouden willen leren, vindt ds. J. Wilschut uit Dordrecht. Hij ontdekte het verhaaltje op een poster van de Quakers, met de tekst: 'A fable for nations. Co-operation is better than conflict.' In zijn rubriek Kanttekeningen in de gereformeerde kerkbode van de classis Barendrecht, Dordrecht en Gorinchem schrijft hij: 'Je moet elk plaatje eens rustig bekijken. Je ziet de

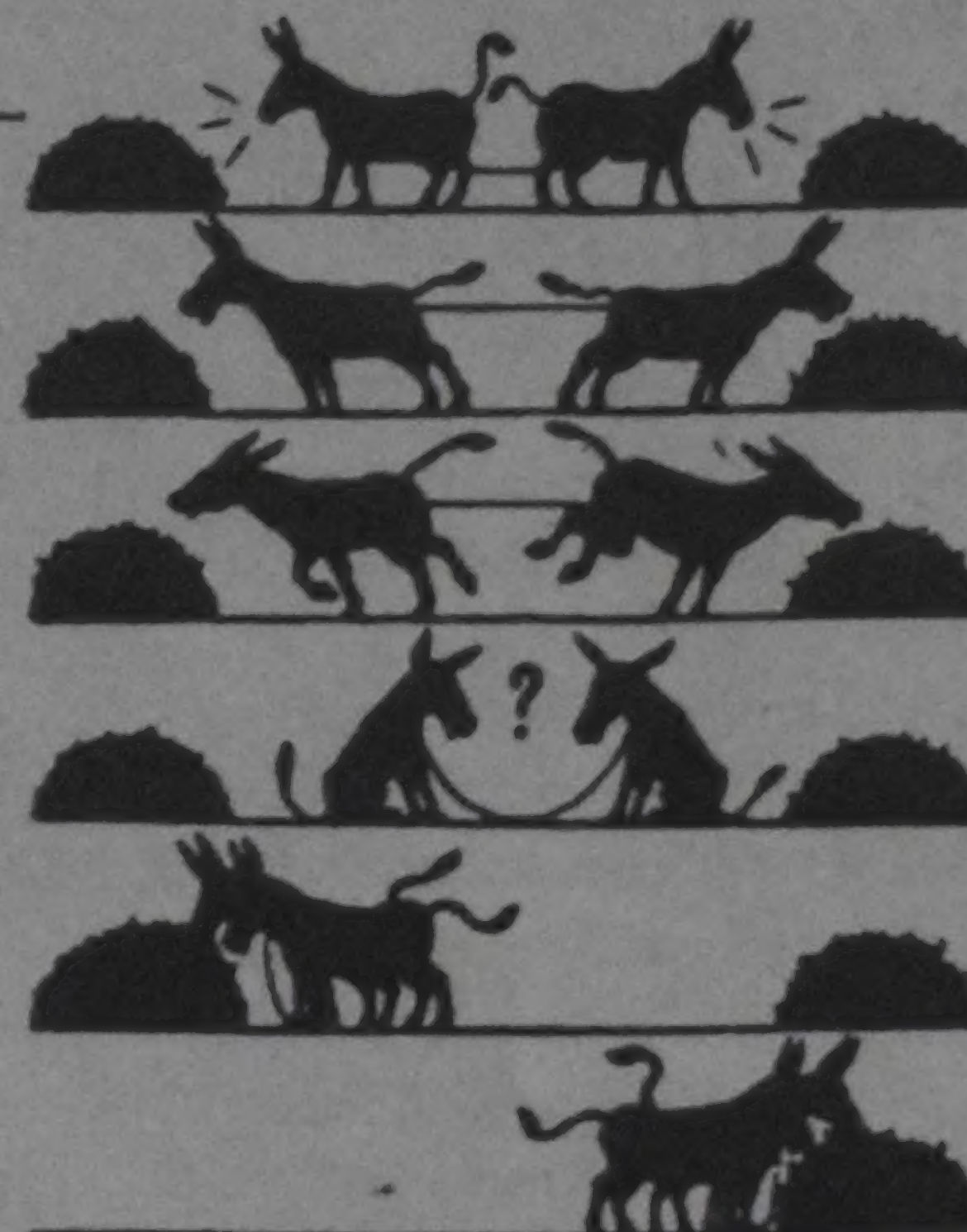
preek groeien. Twee ezels, niet elkaar verbonden door een touw, zoeken ieder naar hun eigen 'hoop' met voedsel. Dat wordt touwtrekken. Maar geen van beiden bereikt (kan bereiken) het geluk. Ze gaan er maar eens versuft bij zitten en vragen zich af: wat zullen we nu doen? En ja hoor, ze vinden de oplossing: samen naar links en

dan samen naar rechts.'

Ds. Wilschut kwam het stripverhaaltje later tegen op een trouw-kaart. 'Een verrassende, originele vondst', zegt hij, 'want in hoeveel huwelijken is en blijft het steeds maar touwtrekken. Maar het 'paartje' op het 'kaartje' bood de simpele oplossing. Samen haar kant op en samen zijn kant

op. Zo iets moesten we ook in de kerk meer doen. De ene zondag samen naar een 'hoop' van hemelse zaligheden en de volgende zondag samen de tanden zetten in een 'hoop' aardse opdrachten. Samen naar links en samen naar rechts. Als we dat nog niet eens van ezels zouden willen leren ...'

Ingezonden door P. Kamstra, Wieringerwerf, Nederland.



Oudste psalmboek in Egypte ontdekt

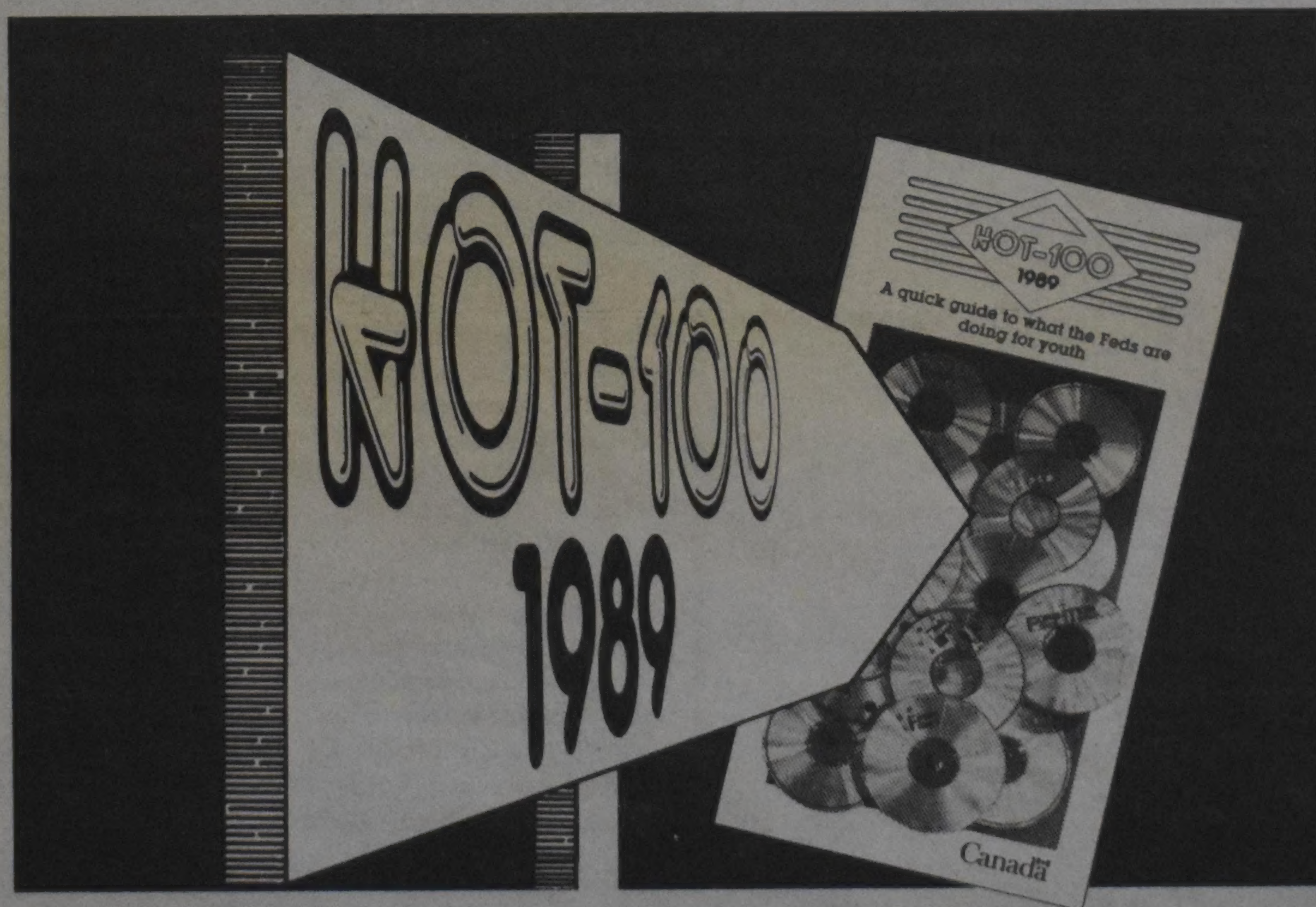
CAIRO (RTR) — Egyptische archeologen hebben een psalmboek uit de vierde eeuw voor Christus ontdekt in het zuiden van Egypte. Dit heeft het persbureau MENA gemeld.

Het 490 bladzijden tellende boek met de psalmen van David werd tweeëneenhalf jaar geleden gevonden in het graf van een twaalfjarig meisje bij de stad Beni Suef. Maar de archeologen wilden hun vondst pas wereldkundig maken, nadat zij hadden vastgesteld uit welke tijd het psalterium dateert. Dat bleek een tijdrovend karwei.

Het boek, waarin alle 150 psalmen staan, is geschreven in het oud-Koptisch en dateert volgens geleerden uit de vierde eeuw voor Christus. Het bestaat uit 490 vellen zeer fijn perkament, die met een houten kaft en een leren band bijeen gehouden worden.

Volgens Gawdatt Garbrath, de directeur van het Koptische museum in Cairo waar het boek bewaard wordt, gaat het om het "oudste volledige boek met de psalmen van David dat ooit gevonden is."

Het Koptisch is een laat-Egyptische taal, die geschreven werd in een naar het Grieks gemodelleerd schrift. In de (christelijke) Koptische kerk in Egypte wordt een moderne versie van deze taal gebezigd.



Jeugd van Canada ... Kosteloze gegevens voor jullie toekomst

We hebben een nieuwe 1989 editie van de **Hot-100**, een boekje vol inlichtingen, om te helpen met jullie plannen voor de toekomst.

De **Hot-100** heeft gegevens over meer dan 100 federale regerings-programma's en diensten voor jonge mensen. Het legt uit op wie elk programma is gericht, wat het betekent, en met wie je je moet verbinden om meer te weten te komen.

De **Hot-100** kan jullie helpen met het vinden, houden en veranderen van banen; hoe je op en door een school komt; het reizen binnen en buiten Canada; hoe je gezond en fit kunt blijven; en hoe je individuele problemen kunt verwerken.

We zijn er zeker van dat jullie dit boekje erg bruikbaar zult vinden. Schrijf a.u.b. voor een gratis exemplaar of stuur eenvoudig deze ingevulde coupon.

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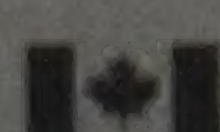
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Books

Robert VanderVennen, book review editor

Ecumenism

Church unity and diversity

Truth and Community: Diversity and its limits in the ecumenical movement, by Michael Kinnamon. Eerdmans and World Council of Church, 1988. Paperback, 118 pp., \$11.65. Reviewed by Hendrik Hart, Institute for Christian Studies, Toronto.

Pastors, elders, and deacons in our churches will do well to read and reflect on this little book. So will all those in contact with Christian believers of other denominations through Christian social organizations and Christian schools.

The January 6 issue of *Calvinist Contact* had a two-page survey by Jacob Binnema of ecumenical involvement in the Christian Reformed Church in Canada. He indicated an encouragingly

high level of interest. On the other hand, the Christian Reformed Church as such remains aloof toward official ecumenical relations. At issue, of course, is how far a church can go in fellowship with churches whose doctrines indicate important differences. That's just what this book is about.

The chapters are: 1. The dilemma of the ecumenical movement, 2. Foundations for the ecumenical vision, 3. Doctrinal diversity, 4. Social diversity, 5. Confessional diversity, 6. The future ecumenical agenda, and 7. The limits of acceptable diversity.

The book is simply written, reads well, and is thorough in its treatment of the main problem: how much unity is essential, how much diversity is tolerable. Kinnamon sees the main division today exists

between ecumenical churches and evangelical churches. If things are that way, the Christian Reformed Church's choice for more evangelical involvement (National Association of Evangelicals) rather than closer contact with world-wide reformed churches (World Alliance of Reformed Churches) could be very significant. It is paradoxical to note that the Christian Reformed Church's fear of fellowship with unbiblical churches means that its fellowship with white Afrikaner churches constitutes fellowship with heresy in the eyes of the World Council of Churches (WCC).

Kinnamon takes the Bible very seriously, as well as the history of the church. It strikes me that his discussion at every point is filled with a spirit of seriousness, honesty, obedience, and love. He is fair toward others, critical toward his own background. No serious demands of Christ or the Spirit are neglected or downplayed. I think this is an excellent little book, which can be read with trust and openness.

We all need to be able to trust others to help us make up our minds about difficult issues. In our judgment about the WCC most of us are dependent on the judgment of official church bodies. I have been pained in the last 10 years or so by the discovery that whenever I read materials coming from the WCC through Eerdmans, I was always struck by its obviously biblical character. I was pained by this, because it undermined my trust in the CRC's official monitoring process. That process always ends up with the church concluding not to have fellowship with the WCC.

This little book is written by a WCC authority in the field. It is a publication of the WCC itself. And I fail to notice even a single factor in the discussion that seems to me to bear sufficient weight to explain Christian Reformed absence from the ecumenical process in the WCC. Careful study by consistories might be an eye opener. Reflection and discussion on the basis of this booklet could possibly cause re-evaluation of the relation between the CRC and the WCC in the minds of many. I recommend it heartily.



Friends of God

Wayne Brouwer

Signs and wonders

"... and many signs and wonders were done by the apostles."
(Acts 2:43)

A year ago Ruth Veltkamp wrote her usual monthly newsletter from the Nigerian mission field. But the stories she told were strange and unusual: mysterious fires erupted spontaneously, with no warning or human origin; balls of fire wandered around communities, selectively destroying property without harming life; Christians slept without fear, safely protected, while the cataclysm followed the defiant even when they tried to escape to a distant village. A black cow was sacrificed in superstitious panic, and the fires raged in greater fury.

In a showdown of words, the missionaries challenged the area chief to change his ways and repent of the evil he was doing. And the facade of strength crumpled as terror melted his heart. The voice of God had thundered with a burning display of signs and wonders!

Ancient confirmation

In Bible times, signs, wonders and miracles seemed to be the order of the day. Moses watched the bush burn, saw his staff become a snake, and gulped in holy horror when his hand became leprous. But then mighty deeds of divine power became almost second nature to him: the plagues upon Egypt, the parting of the waters, bread from the skies, water from the rock ...; the list has almost no end.

The prophets, too, seemed to have a secret connection to the power resources of heaven. Elijah shuts the heavens for three years and then produces a gully-washer after a single prayer meeting. Elisha raises the dead, finds missing axe-heads, expands oil and bread, cleans up dirty water and polluted soup, and transfers leprosy from a foreign general to his own devious servant.

Jesus, of course, was the great Miracle Worker. But when he told his disciples that they would do greater works than his, the reports confirm his prophecy. Here are the Apostles strengthening the legs of a lame man. Here's Peter's shadow healing the crowds of the ill and his hanky giving them relief. Here's Paul, making the sorcerer blind, casting the demon out of a young girl, and shaking a deadly snake-bite right out of his arm.

And the message is always clear: the God of Israel, the God of the Covenant, the Creator God of the universe, the God of redemptive love in Jesus Christ has power over the elements of this world, has authority stronger than the demonic forces of Satan, has might against the trumped up coalitions of evil hearts and diseased bodies. God speaks, and his voice shakes heaven and earth. God acts, and the nations tremble. God moves, and the world shouts, "GLORY!" (Psalm 29)

Modern hoax?

But what of today? Has the power died? Is the need for miracles gone? Are signs and wonders a fairy-tale of ignorant times in past ages?

Yes, says the rational mind that reduces Christianity to a set of correct dogmas. Yes, says the scoffing heart that has seen too much of the magical abuses of religious charlatans. Yes, says the timid heart which fears a religion that might consume life in the emotional strength of love.

But evidence dictates another answer. For wherever the spiritual kingdoms collide, wherever the Lord of Lords engages the hosts of hell, wherever Right battles Wrong, wherever Love encounters Hate and Light challenges Darkness, signs and wonders and miracles will startle the sleepy world and confirm the weary hope of the saints and open the doubting mind to the awesome magnificence of glory!

The stories could be multiplied like the plagues of Egypt. But no eye will see and no heart will believe until we stand with the Roman centurion on the slopes of Calvary and shout at the greatest wonder of all: "Surely this man was the Son of God!" (Mark 15:39)

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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